

Utrum Horum :
C. 12. 4 ~~FOR~~, THE
Nine and Thirty Articles
 OF THE
CHURCH of ENGLAND,
 At large recited;
 And compared with the DOCTRINES
 of those commonly called
PRESBYTERIANS
 On the one side;
 And the Tenets of the
Church of Rome
 On the other.
 Both faithfully quoted from their
 own most approved Authors.

By *Hen. Care.*

*Rituum varietas Ecclesie unitatem non tollit; Modò Fi-
 deles secundum eandem Doctrinæ Regulam ambulant.*
D. Elis. in Libro cui Titulus, Defensio Fidei, p. 130.

L O N D O N :

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 in *Paternoster-Row*, 1682.

T O T H E
R E A D E R.

TIS obvious, That the *Popish Interest* hath of late years regain'd much Ground, and is not a little *enlarg'd* and strengthen'd in the World; as well by the Indefatigable Industry of their *Priests and Jesuits*, the unnecessary feuds amongst the *Reform'd*, and the unhappy Wars between Protestant *Princes and States*, as more especially by the growing greatness of the *French Monarch* (who now at last would colour his *Insatiate* aims at *Glory and Empire* by pretentions of propagating the *Roman Religion*; and hopes thereby not only to engage all the *Pontifical Clergy* in favour of his Designs, but

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allo to *Atone* for all the *Blood* and *Desolation*, wherein he hath involv'd *Christendom*; If the extirpation of what they call *HERESIE*, may but be one of the *Consequents* attending the *Succes* of his *Arms*) In particular, 'tis no less notorious, That these *Kingdoms* of Great *Brittain* and *Ireland*, labour at present under a *Popish Conspiracy*, which by *Supreme Authority* has more than once (and sure not inconsiderately, or in *Jest*) been declar'd *HORRID* and *DAMNABLE*; a main *Branch* and *Master-wheel* of which, has been sufficiently prov'd to be a *Design* of *dividing* and *embroiling* us amongst our selves.

To effect which, observing that the *Body* of the people of *England*, though generally agreeing in all necessary points of *Christian Doctrine*; do yet consist (in another respect) of two *Sorts*.

1. Those that have a *Veneration* for the *Ecclesiastical Rites* and *Ceremonies* retain'd by our *first Reformers*, rather perhaps for *prudential Reasons* suitable

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suitable to that Juncture, than for any Apprehensions they had that the same were always obliging; as the Apostles (in the *first*, and possibly *only unerring Council* that ever was held) thought fit to caution their *new Converts* for avoiding of *scandal* to the Jews, and hindrance of propagating the Gospel, to abstain from *Blood and things strangled*, which yet few Christians at this day, or for many hundred years past, have thought necessary to observe.

2. Those that commending and blessing God for the happy Labours of those our *pious Ancestours*, who in their day went so far, do yet in this Age of Light (and when Compliances with Ceremonies, that may but seem suspicious or unwarrantable, are neither advantageous nor *Convenient* for advancing the great Ends of Christianity, but rather the contrary) decline to join therein, and cannot (as they alledge) with a safe Conscience embrace them, especially when imposed as *Necessaries* to Church Communion.

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The crafty *Romish* Incendiaries hence take an opportunity to heat the one of these against the other, that with greater ease they may destroy them both. And so far prevail, That some *Church-Men*, instead of abating any thing do rather seek to screw up their *Ceremonies higher*, and appropriating to themselves the Title of *The Church of England*, do not only exclude all others that cannot keep *pace* with them, though otherwise *Orthodox* in Faith, pious towards God, Loyal to the King, and peaceable with their Neighbours, but likewise *Brand* them with the odious Titles of *Whigs*, *Fanaticks*, *Enemies to the Church*, *Disloyal to His Majesty*, *Disturbers of the Government*, *Factionous*; and in a word, represent them in such hideous Characters, as if they were altogether insufferable, a People that ought to be utterly extirpated, as being *no less Opposite* to our Religion, and as dangerous as *Papists* (even the worst of them, the *Jesuites*) themselves, and therefore do both seek to turn the edge of those Penal Laws originally intended against

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gainst *Popish* Recusants on these *Non-Ceremony-Conforming* Protestants, but also are not ashamed to own they have more kindness for the *former* than the *latter*, and a greater aversion to *Presbyterians* than to *Papists*; or, if they do not say so in Words, yet the same is too apparent from their deportment; For how many are there who call themselves of the Church of *England*, That upon the Discovery of the *Popish* Plot (though the KING and several Parliaments had declared it) were yet mighty *unwilling* to believe it, and *ready* to disesteem the Evidence, and *excuse* the Persons accused, or at least to lay it only on the *Jesuites*, and shift off the Odium from the rest of the *Papists*? &c. Whereas on the contrary *the very same Men* on the first *Buzz* of a *Presbyterian* Plot (though no such thing has to this minute been *prov'd*, but on the contrary several wicked Forgeries and *Shammings* of pretended *Plots* upon them, wonderfully detected) shew themselves not only most ready and willing to credit it, and busie to spread the Rumour, but tri-

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umph and are tickled with any Story, though never so false and foolish, that looks that way ; and in their *drunken Confusions*, and horrid *Curses*, load all *Dissenters* in general with the Guilt of this imaginary Conspiracy.

Now is it not plain to every Considerate man, That all this tends to nothing more than to embroil us in uncharitable, implacable and endless Animosities at *Home*, and dis joint us from all affectionate Alliances with, and assistance towards the *Reformed Churches abroad*? They being generally of the same *Stamp*, as to *Discipline* (the great matter in Controversie) with our *Dissenters*.

What remains then in such a Juncture, but that we should truly inform our selves of the *real differences* between the Establish'd Doctrines of the Church of *England*, and the Opinions of these Protestant-Dissenters, so much clamoured against, on the one side ; and the Tenets of the Church of *Rome* on the other ; That so we may upon an *Impartial Survey*, judge which is most *opposite* and at greatest distance,
and

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and accordingly Treat them with more or less Condescention and Affection: And if upon a just scrutiny, we shall find, that there is none, or very little Essential difference between our Church, and those called Presbyterians, or Calvinists (either at home, or abroad) That then we may lay by our Fury and Rancour, and embrace one another as Brethren, and cordially Join against the common Enemy.

To facilitate this happy and desired Union, if this small Work may be of any use, I shall think my pains in collecting it, abundantly rewarded: However there were several Reasons, which to me seem'd important, that sway'd me thereunto. As,

1. I had observ'd, That abundance of People, who account themselves of, and talk loudest about the Church of *England*, never seriously perused, nay, have not so much as read or seen *her Articles* of Faith (publish'd by Authority). Now I conceive it may be no unuseful Service to such Persons, to recommend to them those Articles, That no longer they may remain in

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an *Implicite Faith*; but read, Consider, and with understanding embrace what they before out of Compliance or *Custom*, rather than *Judgment*, seem'd to own and adhere to.

2. There are many too, That *in words* detest *Popery*, yet not being thoroughly grounded in the Doctrines of the Church of *England*, nor acquainted with those of the Church of *Rome*, may be in danger of mistaking the one for the other, and by *Jacob's voice* be deluded into *Esau's hands*, and imbibe Poison unawares, unless fortified against it by some such discriminating Antithesis.

3. Hereby will appear the malice and *falsehood* of these suggestions, That the Dissenters stand at as great a distance from, and are as much opposite to the legally Established Church of *England*, as the *Papists*; a mischievous conceit promoted by the Jesuites and other Factors for the See of *Rome*, on purpose to divide and *weaken* us, and consequently thereby to accomplish at last their own ends, which are utterly to subvert and destroy all the Professors

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fessors of the *Reformed Religion*, whether Episcopal, Presbyterian, or under what ever other Denomination.

4. I know not what could better tend to uniting us (at least in affection) amongst our selves, than this demonstration, That *in the main* and all essential Doctrinal points, *we are already agreed*, and since the other matters in Controversie are acknowledged to be *indifferent*, what occasion is there for all this heat and violence, unless the *lesser* our differences are, the *greater* still must be our Animosities and Contentions about them?

5. I do not despair but this small Treatise may be profitable to weak Capacities for instructing them in *Fundamentals* of Christian Religion, since it contains a *general Systeme* of Faith, rendered the more intelligible, by the variety of Expressions, though concurrent Sense, of the Church-men and Protestant-Dissenters on the one side, and the apparent Contradictions of the *Papists* on the other, For *Contraria juxta se posita magis Elucescunt*, contraries aptly compared, illustrate each other.

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Thus much for the *End* and general Intention of this Work—— As to the *manner* how it is perform'd, I could indeed have wish'd it might have come from some *abler* Hand, whose *Skill* might have rendered it more useful, and his *Name* more acceptable to the publick. But rather a *Mite* than no Offering at all for the Churches *Peace*, I have done what my small Reading and interrupted Leisure would permit, and need only Advertise the Reader, that here he shall find,

1. The Nine and Thirty Articles of the Church of *England*, agreed upon and Establish'd *Anno* 1562. and never since altered, but required by Law to be *subscribed* unto by all Ministers of our Church; faithfully recited *Verbatim*, and Printed in a *different* Letter.

2. The Doctrines of those commonly called *Presbyterians* (comprehending the Body of our *Dissenters*) produc'd from the *Confession of Faith*, agreed upon by the Assembly of *Divines* in the late Times, and their *Catechism*, and the *Institutions* of Mr. *John Calvin*.

3. The

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3. The Tenets of the *Church of Rome*, delivered either in the Words of the *Council of Trent*, or those of their great Champion, Cardinal *Bellarmino*, and the *Annotations* of their Colledge of *Rhemes* on the New Testament: Other of their Authors sometimes, but *sparingly* are Cited, and never any but what are *allowed* by them, and known to speak according to the *common Dictates* of that Church.

I knew not where to seek more Authentick Testimonies of each Parties Sentiments, and can without Injury to Truthaver, That I have not wilfully baulk'd, added to, detracted from, or in any kind *perverted* the Sense of either side; but fairly stated their Doctrines in their *own words*. And generally without *Reflections*, or Animadversions, unless only where the matter is such, that it could not justly be omitted.

Some may expect to have had added, in a Fourth Comparifon, certain Notions advanc'd of late years by some *Divines* amongst us, that seem to thwart these *Articles* of their Mother-Church,

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* As Mr.
Jenkins's
Celeus-
ma, The
4th. part
of the Na-
ked Truth,
&c.

Church, which at their *Ordination* they solemnly subscribed; But as the same have in part been already noted by others, (*) so my desire is rather to bring *Balm* than *Vinegar* to the too gaping wounds of the Church, and without giving any such *Exasperation*, shall hope, That those Gentlemen will see and repent of such their Mistakes; At least since *Rectum est Index sui & Obliqui*, A streight Line is the measure both of it self, and of that too which is crooked. I cannot despair but when once People are brought throughly to understand the *Doctrines of the Church of England*, grounded on the *Holy Scriptures* (without, or contrary to which, no Church in the World has any power to impose any Articles of Faith) They will easily be able to discover such Aberrations, and refuse them with a just Abhorrence, though never so speciously obtruded.

But because there is such a noise raised, and such heaps of *Durt* continually thrown on the memory of poor Mr. Calvin, and those called Presbyterians (whereby they would inflame us both

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both to hardships towards dissenting Protestants at home, and set us at odds with most of the *Reformed Churches* abroad) I shall for the Information of the Vulgar Reader, give a brief account here what esteem our Ancestors of the Church of *England* heretofore had, both of *John Calvin*, and those *Neighbouring Churches*, and the Testimonies I shall avouch shall be of undoubted *Authority*, both for *Dignity* and *Learning*.

The Reverend and Pious Dr. *George Carleton* Bishop of *Chichester*, in a Book Intituled, *An Examination of those things, wherein the Author of the late APPEAL holdeth the Doctrines of the Pelagians and Arminians to be the Doctrines of the Church of England*, Printed anno 1626, and Dedicated to King *Charles* the First, p. 217, hath these Words—— “Though the “Church of *England* be the best Re-
“formed Church, yet it is not *the only*
“Reformed Church, and it might seem
“no good Providence in us to stand so
“by our selves, as to reject and dis-
“dain the Consent of other Churches,
“though

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“ though they do not agree with us in
“ *Discipline*. It is observed by *Eusebi-*
“ *us*, That *Polycrates* and *Irenæus* did
“ both reprove *Victor*, because for
“ matters of *Ceremonies* he was too
“ much offended with other Churches,
“ which otherwise agreed with him in
“ *Doctrine* ; *Irenæus* doth admonish
“ him, That the ancient Bishops of
“ *Rome* before *Victor*, did keep Unity
“ and Consent with the Eastern Bishops,
“ though in *Ceremonies* there was
“ difference between them, *Omnes isti*
“ *cum in Observantia vararierent inter*
“ *semetipsos & nobiscum semper pacifici*
“ *fuerant*. *Euseb. l. 5. cap. 24.* [*All*
“ *those that varied in Observances, yet*
“ *were always peaceable both amongst*
“ *themselves and with us.*] He saith
“ there also, That the *Dissonance* in
“ *Ceremonies*, need not break the
“ *Consonance* in Faith with those
“ Churches, which do not agree with
“ us in *Ceremonies*, if we seek the
“ *peace* of the Churches that profess
“ the same *Doctrine*.

And

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“ or struggling, as more like one sleep-
“ ing than dying; leaving, with that
“ noble Roman *Æmilius*, Poverty
“ with Honour to his Friends, his Li-
“ brary and all his Goods rated at the
“ highest, not making three hundred
“ Guilders, as he was wont to say
“ of himself, if Men doubt of my
“ Poverty, my Death shall perswade
“ them. The twenty seventh of *May*,
“ at Even, this Sun set upon our Ho-
“ rizon, presently the Rumour filled
“ the City with Lamentation, in
“ wanting the wisest Citizen, the
“ Church a most faithful Pastour, the
“ College a most Learned Doctor, all
“ under God a common Father and
“ Comforter. Much a do to keep
“ People from him after his Death,
“ they could not be satisfied with
“ the sight of him, nor scarce pulled
“ away. Very Strangers that had
“ come far and near to see and hear
“ him, were most importunate to have
“ but a sight of him, amongst the rest;
“ the *English* Ambassadour; till at
“ length to avoid Superstition, and the
“ Tongues of Papists, it was denied;

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“so he was Buried without any great
“outward pomp (for so was his Will
“as aforesaid) but with the most La-
“mentation, Tears, and Affection,
“accompanied with all the Profes-
“sours, Ministers, Senatours, and e-
“ven the whole City.

Thus far Doctor *Hoyl*; wherewith
agreeth the before recited Doctor
Hakewell in his Answer to *Carier*, p.
164, who also Witnesses, That his
Work were so well esteemed, That
his Catechism being written by him-
self in *Latin* and *French*, was after-
wards, at the request of Strangers,
Translated into High *Dutch*, Low
Dutch, *English*, *Spanish*; and by *Im-*
manuel Tremelius into *Hebrew*, and by
Henry Stephnes into *Greek*, and touch-
ing his Institutions, that *Dystick* is
well known.

Preter Apostolicas, post Christi Tempo-
ra, Chartas

Huic peperere Libro sæcula nulla pa-
rem.

Except

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Except th' Apostles Writings, since
Christs days,
No Age a Book of equal worth did
raise.

To which I may add, That Epitaph
bestowed on him by the Learned
and Ingenious *Beza*, which he was
as able, as (upon that sad Occasion)
unwilling to afford; and the other
(out of his Deserts) as worthy, as
(out of his Modesty the Crown
of all his other Vertues) unwilling to
receive.

*Romæ ruentis Terror ille Maximus
Quem mortuum Lugent Boni, Horrescunt
Mali*

*Ipsa a quo potuit virtutem discere vir-
tus*

*Cur adeo Exiguo, Ignotoque in Cespice
Clausus?*

Calvinus lateat, Rogas?

Calvinum

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*Calvinum assidue Comitata Modestia
vivum*

*Hoc Tumulo manibus Condedit Ipsa
suis*

*O te Beatum Cespitem tanto Hospite!
Cui invidere cuncta possint Marmora.*

Which I shall endeavour thus to
spoil into *English*.

*If any ask why Reverend Calvin
(whom
We justly style the dread of falling
Rome,
Whose Death, each good man did with
Tears bewail,
And who even dead, makes envious Foes
look pale,
In whose fair Life no blot you could di-
scern,
But Vertue her self might thence more
Vertue learn)
Lies Buried in so mean and poor a
Grave,
(Whilst wretched Sinners Glorious Tomb-
stones have)?*

Know

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*Know ye, That Modesty which was
Ally'd,
Always to Calvin living, when he
dy'd
With her own Hands this Mansion did
provide.
O happy Turf! enrich'd with such a
Guest.
As proudest Marbles envy, not pos-
sess.*

This, dear Country-Men, is that
very *Calvin*, and such esteem the
Reverend Fathers of our Church of
England, as well as other Lear-
ned Protestants beyond the Seas
had of him heretofore, whom yet
too many pert, little, raw Ser-
mon-Readers now a-days, can
scarce mention without Contempt,
and stinking Flowers of railing
Rhetorick, endeavouring (as far as
the short Talent of their *Pedantick*
wit can reach) to expose him, as if he
had been one of the most errand He-
reticks, and vilest of Men.

Whilst

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Whilst in the mean time, The wily Jesuite laughs and Triumphs in our needless heats, which himself first kindled and still foment, claps in with the most thriving party, and exasperates what he can, and at the same Instant secretly insinuates a favourable Opinion of the Church of *Rome*, as less dissonant from and dangerous to the Church of *England*, and the Civil Government, and as more at Unity, &c.

To Obviate which *Romish* designs, and Reconcile in Affection all True-hearted Protestants, by shewing them both the near Alliance, they are already at, (if they would but have the patience to see it) amongst themselves, and the extream and destructive Opposition of the Church of *Rome* to us all, is the Design
of

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of this poor Treatise, and shall e-
ver be both the Endeavours and the
Prayers, of

The unworthy Compiler,

Old Bayly,
Fabr. 6th
168 $\frac{1}{2}$.

Henry Care.

THE



The ARTICLES of the
Church of *England*, com-
pared with the Doctrines of
the *Presbyterians* and *Pa-
pists*, &c.

*The first Article of the Church of
England.*

Of Faith in the Holy Trinity.

TH E R E is but one Living
and True God Everlasting,
without Body, Parts, or
Passions; of Infinite Power,
Wisdom, and Goodness; the
Maker and Preserver of all
things, both visible and Invisi-
ble: And in Unity of this God-
head there be three Persons, of
one Substance, Power, and E-
ternity,

ternity, the Father, the Son, and Holy Ghost.

Touching this Article there is no
a Aff. Conf. Cap. 2. Dispute: The Presbyterians (*a*) Be-
b Counc. Trent. Sess. the 3d. lieve it. And the Papists (*b*) Profess to
do so too; yet *Austin Steuchus*, a famous
Popish Doctor, in his *Cosmopæia*, on
the beginning of *Genesis*, hath written,
That the Imperial Heaven is *Co-eter-*
nal with God; and if so, there must be
two Gods: For whatsoever hath *no*
Beginning is God. Nor have their *Ex-*
purgatory Indexes, which have been so
busie to deface many sound Godly
Opinions, Corrected him for this
Blasphemous *Heresy*.

The second Article of the Church of England.

*Of the Word, or Son of God, which
was made very Man.*

THE Son, which is the
word of the Father, Be-
gotten from Everlasting
of

of the Father, the Very and Eternal God, of one Substance with the Father, took Mans Nature in the Womb of the Blessed Virgin, of her Substance; so that two whole and perfect Natures, that is to say, The God-head and Man-hood, were joined together in one Person, never to be divided; whereof is one Christ, Very God, and Very Man, who truly Suffered, was Crucified, Dead, and Buried, to Reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but also for Actual Sins of Men.

The Presbyterians.

The Son of God, the Second Person in the Trinity, being Very and Eternal God, of one Substance, and equal with the Father, did, when the fulness of time was come, take upon him Mans Nature, with all the Essential Properties and Common Infirmities thereof; yet without Sin; being

*Aff. Conf.
Cap. 8. Sect. 2.*

Conceiv'd by the Power of the Holy Ghost, in the Womb of the Virgin *Mary*, of her Substance; so that two whole perfect and distinct Natures, the God-head and Man-hood, were inseparably joined together in one Person, without Conversion, Composition, or Confusion; which Person is Very God, and Very Man, yet one Christ, the only Mediator between God and Man.

Ibid, Sect. 5.

The Lord Jesus, by his perfect Obedience and Sacrifice of himself; which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the Justice of his Father, and purchased not only Reconciliation, but an Everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him.

The Papists.

The Papists agree to the first Part of this Article——But as to the latter Part, whereas the Church of England, and Presbyterians, do declare the Passion of Christ to have been a sufficient

ent Sacrifice, both for Original and Actual Sins. They on the Contrary, First, by their Doctrine of the Sacrifice of the Mass, Prayers unto Saints, Popes Pardons, and Purgatory, do make void the Passion of our Blessed Saviour, or that it puts away but Original Sin only. See for this, Article 31. Secondly, They Teach, Although our Saviour have Suffered for all Men in general, yet both each man must suffer for himself in particular, [Rhem. Annotations on Rom. 8. 17.] and that the Works of one Man may satisfy the Wrath of God for another. [Same Annotations on Coloss. 2. 24.]

The third Article of the Church of England.

Of the going down of Christ into Hell.

AS Christ dyed for us, and was Buried: So also is it to be believed, That he went down into Hell.

The Presbyterians.

Calv. In-
stit. l. 2.
cap. 16.

Although by the Writings of the Ancients it appears, That this Clause in the Creed was not so usual of Old Time in the Churches; yet in delivering a *Summary* of Doctrine it is necessary: As that which contains an useful and not to be slighted Mystery——*And so he proceeds to explain it, of the Anguish and Internal Sufferings of Christ, under a Sense of the Wrath of God for the Sins of Mankind, when the Chastisement of our Peace (as the Prophet speaks) was upon him. And Doctor Fulk on the Rhem. Testament, Matth. 27. Sect. 3. expressly clears Calvin in this point.*

The *Assembly*, in their *larger Catechism*, thus express their Sense,—Christ's Humiliation after his Death, consisted in his being Buried, and continuing in the State of the Dead, and under the power of Death till the Third Day, which hath been otherwise expressed in these Words—*He descended into Hell.*

So that the Article is agreed both by *them* and *Calvin* ; nor hath the Church of *England* thought fit particularly to explain it, but left *it free* to be understood in any such sound Sense as is not contrary to Scripture, or the Analogy of Faith. Indeed there hath been great Diversity of Opinions between Men, both Good and Learned, about it: Many there are, that by Hell here understand the Grave; and I think none will deny but the Word is capable of such a Sense ; but then the Sense must run thus—He was Crucified, Dead and Buried, and Descended into the Grave, which is a vain Repetition ; for if he were *Buried*, he must be in a *Grave* : And such a Tautology is not to be supposed in so brief a Summary of Faith. But in my private Thoughts I have happen'd upon a Notion which avoids that Absurdity, and that is this—When our Blessed Lord was Crucified, and Dead, and his Body Buried, his *Humane Soul* return'd to God, (in which Sense he saith to the Thief, *This day shalt thou be with me in Paradise*) and afterwards,

when it came to re-enliven, and be united to the Body in the *Grave*, at his Resurrection, why may not that be the *Descent* here intended? And so the Sense be thus—He was Crucified, Dead and Buried, *He* (that is his *Humane Soul* at the time appointed) *descended into Hell*, (that is the *Grave*, and then) *the Third day he rose again*, &c. Nor do I perceive that this Interpretation (how *new* soever it may seem) does in any kind Contradict the Analogy of Faith. However I submit it to the Censure of the Learned Pious Reader.—But,

The Papists

Teach a quite contrary Doctrine to all this, viz. That the Souls of the Patriarchs and Holy Men, that departed this Life before our Saviours Crucifixion, were kept (as in Prison, but without pain) in a certain Apartment of Hell, which they call Limbus Patrum; And that Christ, that is, the Soul of Christ, did really go down into the Local Hell, and deliver'd the said Captive Souls out of this

this Confinement, and at his Ascension they accompanied him to Heaven, Bellarm. de Christo. li. 4. cap. 11, 12, and 13.

The Bosom of Abraham is the resting place of all them that died in perfect State of Grace, before Christs time, Heaven before being shut from Men. It is called in Zachary, a Lake without Water, and sometimes a Prison, but most commonly of Divines Limbus Patrum, for that it is thought to have been the Higher part or Brim of Hell, the places of Punishment being far lower than the same, which therefore be called Infernum Inferius, the lower Hell. Where this Mansion of the Fathers stood, or whether it be any part of Hell, St. Augustin doubteth; but that there was such a place, he nor no Catholick man ever doubted: And the Fathers make it most certain, That our Saviour descending into Hell, went thither specially, and deliver'd the said Fathers out of that Mansion; which Truth, though of all the Ancient Writers Confessed, and Proved by Scripture, yet the Adversaries [they mean Protestants] deny

*Rhem. An-
not on Luk.
16. sect. 7.*

deny it, as they doe Purgatory most
Impudently.

*The fourth Article of the Church of
England.*

Of the Resurrection of Christ.

CH R I S T did truly Rise a-
gain from Death, and took
again his Body with flesh,
Bones, and all things apper-
taining to the perfection of
Mans Nature, wherewith he
Ascended into Heaven, and there
sitteth until he Return to Judge
all Men at the last Day.

The Presbyterians.

*Ass. Conf.
cap. 8. Sect.
4.*

On the Third Day he Arose from
the Dead, with the same Body in which
he Suffered, with which also he Ascen-
ded into Heaven, and there sitteth at
the Right Hand of his Father, making
Intercession, and shall return to Judge
Men and Angels at the end of the
World.

The

The Papists]

Seem in Words to own this Article, but really deny it, or Contradict themselves; for they hold, That the true Carnal Body of Christ is every day (wherein Masses are said) on Earth, and at a thousand places at once: Now, if it be thus daily here, how does it remain in Heaven, and sit there till he return to Judge all Men at the last Day? And if it be thus at so many places at an Instant, must it not be a Fantastick Body? And consequently do they not deny the Truth of Christs Resurrection, or that he hath the same Body now, which was Crucified, Dead and Buried?

Con. Trid.
Sess. 13.
Can. 1.

The fifth Article of the Church of England.

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance,

stance, Majesty and Glozy, with
the Father and the Son, Very
and Eternal God.

Touching this Article, there is no Dispute on either side.

*The sixth Article of the Church of
England.*

Of the sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, or may be proved thereby, is not to be required of any Man, That it should be Believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt

doubt in the Church, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalmes, Proverbs, Ecclesiastes, Solomons Song, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. **And the other Books** (as Hierom saith) **the Church doth Read for Example of Life, and Instruction of Manners: All the Books of the New Testament, as they are commonly Received, we do Receive and Account them Canonical.**

The Presbyterians.

Under the Name of Holy Scripture, ^{Ass. Conf. ca. 1.} or the Word of God Written, are now Contain'd all the Books of the Old and New Testament, which are these, *Genesis*, &c. [just as the Church of *England* reckons them] All which are given

given by Inspiration to be the Rule of Faith and Life. The Books commonly called *Apocrypha*, not being of Divine Inspiration, are no part of the Canon of the Scripture, and therefore are of no Authority in the Church of God, nor to be any otherwise approved or made use of, than other Humane Writings.

The Authority of the Holy Scripture, for which it ought to be Believ'd and Obey'd, dependeth not upon the Testimony of any Man, or Church, but wholly upon God (who is Truth it self) the Author thereof, and therefore it is to be Receiv'd because it is the Word of God.

We may be mov'd and induc'd by the Testimony of the Church, to an High and Reverend esteem of the Holy Scriptures. And the Heavenliness of the Matter, the Efficacy of the Doctrine, the Majesty of the Stile, the Consent of all the Parts, the Scope of the whole (which is to give all Glory to God) the full Discovery it makes of the only way of Mans Salvation; the many other incomparable

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able Excellencies, and the entire Perfection thereof, are Arguments whereby it doth abundantly Evidence it to be the Word of God; yet notwithstanding our full Perswasion and Assurance of the Infallible Truth, and Divine Authority thereof, is from the Inward Work of the Holy Spirit, bearing Witness by and with the Word in our Hearts.

The whole Council of God, concerning all things necessary for his own Glory, Mans Salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary Consequence may be deduc'd from Scripture; unto which nothing at any time is to be added, whether by New Revelations of the Spirit, or Tradition of Men; nevertheless we do acknowledge the Inward Illumination of the Spirit of God, to be necessary for the saving understanding of such things as are Revealed in the Word, and that there are some Circumstances concerning the Worship of God, and Government of the Church, Common to Humane

mane Actions and Societies, which are to be ordered by the Light of Nature and Christian prudence, according to the general Rules of the Word, which are always to be observed.

The Old Testament in *Hebrew* (which was the Native Language of the People of God of old) and the New Testament in *Greek* (which at the time of the Writing of it was most generally known to the Nations) being immediately inspir'd by God, and by his singular Care and Providence kept pure in all Ages, are therefore Authentic; so as in all Controversies of Religion, the Church is finally to Appeal to Them.

But, because these Original Tongues are not known to all the People of God, who have Right unto, and Interest in the Scriptures, and are Comanded in the Fear of God to Read and Search them; Therefore they are to be Translated into the Vulgar Language of every Nation, unto which they come, that the Word of God dwelling plentifully in all, they may Worship him in an acceptable manner,
and

and through Patience and Comfort of the Scriptures may have hope.

The Infallible Rule of the Interpretation of Scripture, is the Scripture it self; and therefore when there is a question about the true and full Sense of any Scripture, (which is manifold; but one) it must be searched and known by other places that speak more clearly.

The Supream Judge by which all Controversies of Religion are to be Determined, and all Decrees of *Councils*; Opinions of Ancient Writers, Doctrines of Men and Private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

The Papists.

The Decree of the Council of *Trent*, touching the Canonical Scriptures, Session the Fourth.

*"The Holy Oecumenical and General
Tridentine Council, lawfully Congregat*
C *in*

*“ in the Holy Spirit, the three Legats of
 “ the Apostolick See presiding therein,
 “ considering, That the Purity of the Gospel,
 “ as to Truth and Discipline, is contained
 “ in Books Written, and in Traditions not
 “ Written, (which received by the Apo-
 “ stles from the Mouth of Christ himself, or
 “ by the Apostles by the Dictates of the
 “ Holy Ghost, delivered as from Hand to
 “ Hand, have come down even unto us)
 “ following the Example of the Fathers,
 “ does with an equal Affection of Piety, and
 “ like Reverence, receive and regard as
 “ well all the Books of the Old and New
 “ Testament, (since one God is Author of
 “ both) as such Traditions, pertaining ei-
 “ ther to Faith or Manners, the same be-
 “ ing dictated either Orally by Christ,
 “ or by the Holy Spirit, and Conserv'd by
 “ a continual Succession in the Catholick
 “ Church ; and as touching the Books of
 “ Holy Scripture, that none may doubt
 “ which they are, which by this Sacred
 “ Synod are received, an Index of them is
 “ annexed, and they are as follows, Of
 “ the Old Testament, five Books of Moses,
 “ that is, Genesis, Exodus, Leviticus,
 “ Numbers, and Deuteronomy, Joshua,
 Judges,*

" Judges, Ruth, *Four Books of Kings*,
 " [*under that name they include the two*
 " *Books of Samuel*] *two of Chronicles*,
 " *the first of Esdras, and the Second which*
 " *is called Nehemias, Tobias, Judith,*
 " *Esther, Job, David's Psalter of 150*
 " *Psalms, Proverbs, Ecclesiastes, the*
 " *Canticles, Wisdom, Ecclesiasticus,*
 " *Isaiah, Jeremiah, with Baruch, Ezekiel,*
 " *Daniel, Twelve lesser Prophets, viz.*
 " *Hosea, Joel, Amos, Obadiah, Jonas,*
 " *Micah, Nahum, Habakkuk, Zeph-*
 " *aniah, Haggai, Zechary, and Malachi,*
 " *and the First and Second of the Macca-*
 " *bees. Of the New Testament, the Four*
 " *Evangelists, Matthew, Mark, &c. [as*
 " *we reckon them] And if any Person shall*
 " *not receive all the said whole Books,*
 " *with all their Parts, as they have wont*
 " *to be read in the Catholick Church, and*
 " *as they are in the old Vulgar Latin Edi-*
 " *tion, for Sacred and Canonical ; or know-*
 " *ingly shall contemn the aforesaid Tradi-*
 " *tions, Let him be Anathema, [or Accur-*
 " *sed] — And the said Sacred Council*
 " *does also Appoint and Declare, That the*
 " *said old Vulgar Latin Edition, which*
 " *hath by the long use of so many Ages*
 " *been*

"been approved of in the Church, shall in
 "all publick Readings, Disputations,
 "Preachings, and Expositions be esteemed
 "Authentick: And that none on any pre-
 "tence whatsoever shall dare or presume
 "to Reject the same: And for the
 "restraining of wanton Wits, does likewise
 "Decree, That no one Person leaning on his
 "own Prudence, shall in matters of Faith
 "and Manners, pertaining to Edification
 "of the Christian Doctrine, wresting the
 "Scripture to his own Senses, dare to in-
 "terpret the Holy Scripture contrary to
 "the Sense which Holy Mother Church
 "(whose Right it is to Judge of the true
 "Sense of Sacred Scriptures) hath held,
 "or doth hold, or against the unanimous
 "Consent of the Fathers; though even such
 "Interpretations be never intended to be
 "Publisht.

Rom. 7. 1.
 1 Theff. 4. 8.

Thus the very Words of that pre-
 tended Council; wherewith agrees Bel-
 larmine de Verbo Dei. lib. 1. cap. 7, 8,
 and 9. whereby it plainly appears, That
 the Church of Rome not only Adds to
 Gods Word Six whole Books (besides se-
 veral parts of Books, As the Epistle of
 Jeremiah, the 13 and 14 Chapters of
 Daniel,

Daniel, The Song of the three Children, added to the 3d. of Daniel, and an Appendix to the Third Chapter of Hester, beginning v. 10. all which are in the *Vulgar Latin*) more than the Church of England receives, and holds her Accursed for not receiving them; but also prefers the *Vulgar Latin Edition* (the most Corrupt and Imperfect Edition extant) before the original Texts in Hebrew and Greek. And binds up all Christians to interpret Scripture in her own Sense, and according to her Pleasure.

Nor is it any wonder, That they should thus treat these Sacred Oracles, if we Consider what Esteem they have of them: This very Council, you see, accounts them Imperfect, and not a sufficient Rule of Faith and Manners, without Traditions, and equals Traditions with them, declaring, They are to be received [*pari pietatis affectu & reverentiâ*] with the very same Reverence and Pious Affection——But the Council was subtly modest; For their Doctors cannot forbear to load the Word of God with Reproaches——*Scripturæ sunt muti iudices, sunt veluti nasus quidam Cereus:* The Scriptures are
C 3 dumb

dumb Judges, and but like a Nose of Wax, says Pighius de Ecclesia, pag. 89, 90. And Eccius calls them a Black Gospel, and Inky Divinity. Nor is Cardinal Bellarmine less bold, For he maintains, Scripturas sine Traditionibus nec simpliciter necessarias, nec sufficienter, Finem proprium & præcipuum non fuisse, ut esset Regula Fidei, De Verbo Dei. l. 4. cap. 4. and 12. That the Scriptures are not simply necessary, nor sufficient without Traditions; and that their proper and chief end was not, That they should be a Rule of Faith. And Eccius in his Enchiridion is very positive, That the Scripture is not Authentick, but by the Authority of the Church; wherewith agrees Azorius, Instit. Mor. Part 2. l. 5. cap. 24. Scriptura Canonica non Agnoscitur, aut habetur, nisi Ecclesiæ Authoritate probetur. The Scripture is not own'd or esteem'd Canonical, unless it be approved by the Authority of the Church. In a Word, nothing is more Common in the Works of Popish Authors, than such Titles as these—Of the Insufficiency, of the Obscurity, and of the Uncertainty of the Scripture, &c.

Nor

Nor have their Practices been unsuitable; For in the Bohemian Persecutions, between the Tears 1620 and 1630, the Papists were wont to say, The Scriptures were the Fountain of Heresy, and there-upon Nick-nam'd the Bible Wiblia, which in the Bohemian Language signifies Vomit. A thousand Bibles they burnt and destroyed, some at the Market place, as was done at Fulneck, others brought them in Carts without the Walls, as was done at Zalicum and Frutnovia, others brought them in heaps to the Gallows, as at Hadritium, and so in great heaps burnt them; The like was done in the Irish Massacre in 41. A plague on't, that damn'd Book has done all the Mischief, said some of those Bloody Tories. Nor do our English Papists want any thing but an Opportunity to Act the like Villanies, For their Principle and Malice is the same, as appears by one of their English Pamphlets, Intituled, The Reconciler of Religions, Printed Anno 1663, and Dedicated to one Mr. Lawrence Dibusty, Merchant of London, in p. 26. we have these Words "The Protestants and Sectaries, [saith

History of
the Bohemian Persecution,
p. 329 and
348.

he, you see he makes no differencen
 the Case between the Church of *Eng-*
land and Dissenters] “ *dash out for A-*
 “ *pocrypha whole Books, as Tobias, Ju-*
 “ *dith, Ecclesiasticus, Wisdom, Mac-*
 “ *cabees, Baruch, &c. whole Chapters,*
 “ *as the 13 and 14 of Daniel, from the*
 “ *10 to the 16 of Esther. Whole Histories,*
 “ *as that of Susanna and the Elders, of*
 “ *Bell and the Dragon, &c. All which*
 “ *the Universal Church of God receiveth*
 “ *for Authentical, Holy, and Canonical.*
 “ *And thereupon, p. 41. he concludes thus,*
 “ *As the Protestant Bible is, 'tis no more*
 “ *the Word of God, than is the Alcho-*
 “ *ran, or Æsops Fables; yea, it is worse*
 “ *than Æsops Fables, it's a Diabolical*
 “ *Invention, and an Heretical Labour,*
 “ *and a Sacrilegious Instrument, to De-*
 “ *ceive and Damn all such poor Souls as*
 “ *Believe it, and therefore worthy to be*
 “ *burnt with Fire in the middle of the*
 “ *Market at Noon, and let all the Peo-*
 “ *ple say, Amen. So be it.—I give*
 you exactly his Words, wherein you have
 the true Spirit of Popery: others may po-
 litickly mince the Matter; but this is
 their general Sentiment, and accordingly
 they

they practice beyond the Seas, where to have a Bible in the Vulgar Tongue is Capital. And where is now the Man that hath the least Spark of Grace or Modesty, that would rather be a Papist than a Presbyterian ?

*The seventh Article of the Church
of England.*

Of the Old Testament.

THE Old Testament is not contrary to the New ; for both in the Old and New Testament, Everlasting Life is offered to Mankind by Christ, who is the only Mediatour between God and Man, being both God and Man ; wherefore they are not to be heard, which feign that the Old Fathers did look only for Transitory Promises ; Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil pre-

precepts thereof ought for necessity to be received in any Commonwealth, yet notwithstanding no Christian Man whatsoever is free from the Obedience of the Commandments which are called Moral.

The Presbyterians.

The Substance of this Article is Asserted and at large Explained and Proved by *Calvin*, in the Second Book of his *Institutions*, cap. 7. 9, 10, and 11. too tedious here to Recite.

The Papists.

Two Clauses of this Article are Contradicted by the Papists. First, That of Christs being the only Mediatour between God and Man; For they Assign Angels and Saints to be also Mediators, and especially the Virgin Mary, and pray to them accordingly: But of this see more Article the 18 and 31. Secondly, Whereas 'tis said no Christian Man is free from the Obedience of the Commandments

ments which are called Moral, we know the Pope pretends he can dispense with the Moral-Law, &c. For we find in his Canon-Law, *Caus. 15. q. 6. cap. 2. Auctoritatum, in the Glosse, are these Words, Contra jus Naturale potest dispensare & contra Apostolum, The Pope can dispense against the Law of Nature, and against the Apostles.*

The eighth Article of the Church of England.

Of the three Creeds.

THE three Creeds,
Nice (a) Creed, A-
thanasius (b) Creed,
and that which is com-
monly called the Apo-
stles (c) Creed, ought
thoroughly to be Re-
ceived and Believed, for
they may be proved by
most certain Warrants
of Holy Scripture.

(a) I Believe in one God
the Father Almighty, ma-
ker of Heaven and Earth,
and of all things Visible and
Invisible, &c.

(b) Whoever will be sa-
ved, before all things it
is necessary that he hold
the Catholick Faith, &c.

(c) I Believe in God
the Father Almighty, ma-
ker of Heaven and Earth,
&c.

The

The Presbyterians

Say the very same thing : For in the Confession of Faith of the *French Reformed Church* (who are well known to be *Calvinists*) Article the Fifth, these are the Words.—*Suivant Cela nous Advouans les Trois Symboles, Oſſavoir des Apoſtres, de Nice, & d' Athanaſe, pource qu'ils ſont Conformes a la Parole de Dieu. We avow the three Symbols, viz. That of the Apoſtles, that of Nice, and that of Athanaſius, becauſe they are agreeable to the Word of God.*

The Papiſts

Profeſs likewise to Believe theſe three Creeds, but not upon the ſame Grounds which the Church of England and the Presbyterians do ; For they Believe and Embrace thoſe Summaries of Faith, becauſe they are agreeable to, and may be proved by Holy Scripture ; Whereas the Papiſts Believe them for the Authority of Tradition, or of thoſe Councils that made or Conſirmed them.

And

And touching that called The Apostles Creed, They tell this Story. " The Apo-
" stles before they departed one from ano-
" ther (the time whereof is not certainly
" known) all Twelve Assembled together,
" and full of the Holy Ghost, each laying
" down his Sentence, agreed upon 12
" principal Articles of the Christian Faith,
" and appointed them for a Rule to all Be-
" lievers, which is therefore called, and is,
" The Apostles Creed, not written in Pa-
" per, as the Scripture, but from the
" Apostles delivered by Tradition.

*Rhemish
Annot. in
the Argu-
ment of the
Epistles.*

*The ninth Article of the Church
of England.*

Of Original Sin.

Original Sin standeth
 not in the following of
 Adam, (as the Pelagians do
 vainly talk) but it is the Fault
 and Corruption of the Nature
 of every Man, that naturally is
 Inbred of the Offspring of A-
 dam, whereby Man is very far
 gone

gone from Original Righteousness, and is of his own Nature inclined to Evil; so that the flesh lusth always contrary to the Spirit, and therefore in every Person born into this world it deserveth Gods Wrath and Damnation, and this Infection of Nature doth Remain, yea in them that are Regenerated, whereby the Lusts of the flesh, called in Greek *Φεσνίμα σαρκος*, which some do expound the wisdom, some the Sensuality, some the Affection, some the desire of the flesh, is not subject to the Law of God. And although there is no Condemnation for them that Believe and are Baptized, yet the Apostle doth Confess, that Concupiscence and Lust hath of it self the Nature of Sin.

The Presbyterians.

*Ass. Conf.
cap. 6.*

Our first Parents being seduced by the Subtilty and Temptation of Satan, sinned in eating the forbidden Fruit: This their

their Sin God was pleas'd according to his Wife and Holy Counsel to permit, having purpose to order his own Glory.

By this Sin they fell from their Original Righteousness and Communion with God, and so became dead in Sin, and wholly defiled in all their Duties, Faculties, and Parts of Soul and Body.

They being the root of all Mankind; the Guilt of this Sin was imputed, and the same death in Sin and Corrupted Nature conveyed to all their Posterity, descended from them by ordinary Generation.

From this Original Corruption, whereby we are utterly indisposed, disabled, and made opposite to all Good, and wholly inclined to all Evil, do proceed all Actual Transgressions.

This Corruption of Nature, during this Life, doth Remain in those that are Regenerated; and although it be through Christ Pardoned, and Mortified, yet both it self, and all the Motions thereof, are truly and properly Sin.

The

The Papists.

Counc.
Trent. Sess.
4. Decr. 5.

If any one shall deny that the Guilt of Crignial Sin is remitted by the Grace of our Lord Jesus Christ, which is Conferred in Baptism; or shall Assert, That the whole thereof, which has any true and proper Nature of Sin, is not thereby taken away, but shall say, That the same is only Pruned [or weakned] or not Imputed, Let him be Accursed. Yet this Holy Synod Confesses and Believes, That even after Baptism, Concupiscence, radix peccati, the Root of Corruption does remain; but it being left for Tryal or Exercise, does not any way hurt those that Consent not thereunto; This Concupiscence, the Apostle sometimes calls Sin, Rom. 6. 6. and 7. 5. But this Holy Synod does declare, That the Catholick Church never understood it to be called Sin, because it is truly and properly Sin in the Regenerate, but because ex peccato est, It is of Sin, and inclines to Sin; And whoever shall think otherwise, Let him be Anathema.

So that once more the Church of England (nay, the Apostle too himself) is not only Diametrically contradicted, but expressly Cursed.

The tenth Article of the Church of England.

Of Free Will

TH E Condition of Man after the fall of Adam is such, that he cannot turn and prepare himself by his own Natural Strength and good Works to Faith and calling upon God: Wherefore we have no power to do good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will and working with us, when we have that good will.

The Presbyterians.

diff. Conf.
cap. 9.

Man in his state of Innocency had freedom and power to will and to do that which was good and well pleasing to God, but yet mutably, so that he might fall from it.

Man by his fall into a state of Sin, hath wholly lost all Ability of Will to any Spiritual Good accompanying Salvation: So as a natural Man being altogether averse from that good, and dead in Sin, is not able by his own strength to Convert himself, or to prepare himself thereunto.

When God converts a Sinner, and translates him into the state of Grace, he freeth him from his natural bondage under Sin, and by his Grace alone, inables him freely to will and to do that which is Spiritually good; yet so, as that by reason of his remaining Corruption, he doth not perfectly, nor only will that which is Good, but doth also that which is evil.

The Will of Man is made perfectly and immediately free to Good alone, in the state of Glory.

The

The Papists.

If any one shall say, That the Free Will Council of Trent. Sess. 6. Can. 4.
of Man, moved and excited by God,
does not Co-operate, by assenting to God
exciting and calling, whereby it prepares
and disposes it self to obtain the Grace
of Justification, Let him be Accursed.

*The eleventh Article of the Church
 of England.*

Of the Justification of Man.

WE are accounted Righte-
 ous before God only for
 the merit of our Lord &
 Saviour Jesus Christ by faith,
 & not for our own works and de-
 servings: wherefore that we are
 justified by faith only, is a most
 wholesom Doctrine, and very
 full of Comfort, as more large-
 ly is expressed in the Homily of
 Justification.

The Presbyterians.

Ass. Conf.
cap. 11.

Those whom God effectually Cal-
leth, he also freely Justifieth, not by
infusing Righteousness into them, but
by pardoning their Sins, and by account-
ing and accepting their Persons as Right-
eous, not for any thing wrought in
them, or done by them, but for Christ's
sake alone; not by imputing Faith it self,
the Act of Believing, or any Evange-
lical Obedience to them, as their
Righteousness; but by imputing the O-
bedience and Satisfaction of Christ unto
them, they receiving and resting on
him and his Righteousness by Faith,
which Faith they have not of them-
selves, it is the Gift of God.

Faith, thus receiving and resting on
Christ and his Righteousness, is the a-
lone Instrument of Justification; and
yet it is not alone in the Person justi-
fied, but is ever accompanied with all
other saving Graces, and is no dead
Faith, but worketh by Love.

Christ, by his Obedience and Death,
did fully discharge the Debt of all those
who

who are thus justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalf: yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both *freely*, not for any thing in them; their Justification is only of free Grace, that both the exact Justice, and rich Grace of God, might be glorified in the Justification of Sinners.

The Papists.

Whosoever shall say, That the wicked Contr. Trid. Sess. 6. cap. 9.
are justified by Faith only, understand-
ing that nothing else is required to co-
operate for the obtaining the Grace of Ju-
stification, or that it is not necessary for
a Man to be prepared and disposed by
the motion of his Will, Let him be Ana-
thema.

Whosoever shall say, That a Man is Ibid. can. 11.
justified either by the only imputation of
the Righteousness of Christ, or by the on-
ly Remission of Sins; or, That the Grace
whereby we are justified, is the only Fa-
vour of God, Let him be Accursed.

*The twelfth Article of the Church
of England.*

Of Good Works

Albeit Good Works, which
are the fruits of faith, and
follow after Justification,
cannot put away our Sins, and
endure the severity of Gods
Judgments, yet are they plea-
sing and acceptable to God and
Christ, and do spring out neces-
sarily of a true and lively faith,
insomuch, that by them a lively
faith may be as evidently known,
as a Tree discerned by the fruit.

The Presbyterians.

*Ass. Conf.
cap. 16.*

Good Works are only such as God
hath commanded in his Holy Word,
and not such as without the Warrant
thereof are devised by Men out of
Blind Zeal, or upon any pretence of
good Intentions.

These

These Good Works done in Obedience to Gods Commandments, are the Fruits and Evidences of a true and lively Faith; and thereby Believers manifest their Thankfulness, strengthen their Assurance, edify their Brethren, adorn the Profession of the Gospel, stop the Mouths of Adversaries, and Glorifie God, *whose Workmanship they are, created in Christ Jesus thereunto, that having their Fruit unto Holiness, they may have the end Eternal Life.*

Their Ability to do good Works, is not at all of themselves, but wholly from the Spirit of Christ. And that they may be inabled thereunto, besides the Graces they have already received, there is required an Actual influence of the same Holy Spirit to *work in them to will and to do of his good pleasure*; yet are they not hereupon to grow negligent, as if they were not bound to perform any Duty, unless upon a special Motion of the Spirit; but they ought to be diligent in stirring up the Grace of God that is in them.

Yet notwithstanding the Persons of Believers being accepted through Christ, their Good Works also are accepted in him, not as though they were in this Life wholly unblamable; and unreprouable in Gods sight, but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many Weaknesses and Imperfections.

The Papists.

Counc.
Trent sess.
6. cap. 15.

We are to Believe, That nothing is wanting to them that are justified; but are to think, they have fully by these Works, which are done in God, and according to the state of this Life, satisfied the Law of God, and truly to have deserved Eternal Life in due time to be obtained, provided they depart hence in Grace.

Ibid cap. 2.

No Man can know by the certainty of Faith, under which there can be no falsehood, that he hath obtain'd the Grace of God.

The

*The thirteenth Article of the
Church of England.*

Of Works before Justification.

Works done before the Grace
of Christ and the Inspi-
ration of his Spirit,
are not pleasant to God, foras-
much as they spring not of Faith
in Jesus Christ, neither do they
make Men meet to receive Grace,
or (as the School-Authors say)
deserve Grace of Congruity:
Yea, rather for that they are not
done as God hath willed and
commanded them to be done,
we doubt not but they have the
Nature of Sin.

The Presbyterians.

Works done by Unregenerate Men, *Ass. Conf.*
although for the matter of them, they *cap. 16.*
may be things which God commands, *Sess. 7.*
and of good use, both to themselves
and

and others; yet because they proceed not from an Heart purified by Faith, nor are done in a right manner according to the Word, nor to a right End, the Glory of God, they are therefore sinful, and cannot please God, or make a Man meet to receive Grace from God; and yet their neglect of them is more sinful and displeasing to God.

Calv. Inst.
l. 27. cap.
15. Sect. 1.

They have found out I know not what Moral good Works, whereby Men are made acceptable to God, before they are ingrafted into Christ: As if the Scripture lyed when it said——*They are all in Death who have not the Son*; If they be in Death, how can they beget matter of Life? As if it were of no force——*Whatsoever is not of Faith is Sin*; as if evil Trees could bring forth good Fruit.

The Papists.

Counc.
Trent. Sess.
6. Can. 7.

Whosoever shall say, That all Works done before Justification, howsoever they be done, are truly Sins, or deserve the hatred of God, Let him be Anathema.

*The fourteenth Article of the
Church of England.*

Of Works of Supererogation.

Voluntary works besides,
over and above Gods Com-
mandments, which they
call Works of Supererogation, can-
not be taught without Arogan-
cy and Impiety; for by them
men do declare, that they do not
only render unto God as much as
they are bound to do, but that
they do more for his sake than of
bounden duty is required; where-
as Christ saith plainly, When
you have done all that are command-
ed to you, say, you are unprofitable
Servants.

The Presbyterians.

They who in their Obedience at-
tain to the greatest height which is
possible in this Life, are so far from be-
ing

*Aff. Conf.
cap. 16.
Sect. 4, 5.*

ingable to Supererogate and do more than God requires, as that they fall short of much which in Duty they are bound to do.

We cannot by our best Works merit pardon of Sin, or Eternal Life, at the hand of God, by reason of the great disproportion that is between them and the Glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our Duty, and are unprofitable Servants: And because as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled and mixed with so much Weakness and Imperfection, that they cannot endure the severity of Gods Judgment.

The Papists

*Rhem. An- The Works which we do more than Pre-
not on Luk. cept, be called works of Supererogation;
10. Self. 3. And 'tis evident against the Protestants,
that there be such Works.*

A reward of Supererogation is given to them that of abundant Charity do more in the Service of God than they be commanded. Ibid. 1 Cor. 9. Sect. 6.

'Tis plain, that the fastings and satisfactory deeds of one Man are available to others; yea, and that Holy Saints, or other vertuous Persons, may in measure and proportion of other Mens Necessities and Deservings, allot unto them, as well the Supererogation of their Spiritual Works, as those that abound in Worldly Goods may give Alms of their Superfluities to them which are in necessity. Ibid. 2 Cor. 8. Sect. 3.

The fifteenth Article of the Church of England.

Of Christ alone without Sin.

Christ in the Truth of our Nature was made like unto us in all things (Sin only except) from which he was clearly void, both in his flesh and in his Spirit; He came to be a Lamb without Spot, who by the Sacrifice of himself once made, should

Should take away the Sins of the world : And Sin (as St. John saith) was not in him. But all we, the rest, (although Baptized and Born again in Christ) yet offend in many things ; And if we say we have no sin, we deceive ourselves, and the Truth is not in us.

The Presbyterians.

45. larger Catech. Q. 37. Christ the Son of God became Man by taking to himself a true Body and reasonable Soul, being Conceiv'd by the power of the Holy Ghost, in the Womb of the Virgin Mary, of her substance, and born of her, yet without Sin.

Ibid. Q. 23. The Covenant being made with Adam as a publick Person, not for himself only, but for his Posterity, all Mankind descending from him by ordinary Generation sinned in him, and fell with him in that first Transgression.

The Papists

*For the most part hold and maintain,
That not only our Lord Jesus, but also
that the Virgin Mary was without Sin,
both Original and Actual; touching which;
the Council of Trent thus expresses it
self.*

*This Holy Synod does declare, That Comm.
in this Decree, wherein Original Sin is Trent. Sess.
handled, it does not intend to compre-
hend the Blessed and Immaculate Virgin
Mary, the Mother of God; but that the
Constitutions of Pope Sixtus the Fourth,
of happy memory, shall be observ'd, under
the Penalties therein express'd.*

The better to understand this, The
Reader must know, that about the
year 1200, Peter Lombard the School-
man being very much at leisure, began
to dispute, whether when the Virgin
Mary by the Holy Ghost conceiv'd
Christ, it might not come to pass, that
she her self might then be cleansed and
freed from all Sin, and even Original
Corruption. Observe now how dan-
gerous

gerous'tis, and into what Absurdities they run, that without Scripture will with shew of good Intention, advance their own Conceits. This which *Lombard* only disputed, some of his Successors in the Schools went further, and in short time prest it as an Article of Faith to be believ'd of all Christians, *That the Virgin Mary was Conceiv'd without Sin*: And of this Opinion the *Franciscans* were stout Asserters, which was so far countenanc'd by the Pope, that by a Bull he caused a Feast to be Celebrated in Honour of such the Virgins Conception. But the *Dominicans* no less vigorously oppos'd this new Doctrine, and so all *Christendom* came into a flame about it, each Party charging the other with Heresie. To appease which, not daring to disoblige either Party, he did by another Bull leave it indifferent, making either side that should brand the others Notion as Heretical, to be liable to Excommunication. Which two Orders are the Constitutions here referr'd unto, and for the Readers satisfaction, that he may see what kind of things they are,

are, that must be so observ'd, we shall here insert so much of them as is material, faithfully translated, as follows.

Pope *Sixtus's* first Bull.

“ **W**HEN with the search of a devout Consideration, we inquire into and revolve in the secrets of our Breast, those high and lofty Titles of Merits, wherewith the Queen of Heaven, the glorious Virgin-Mother of God, preferr'd above the *Ethereal Seats*, shines as the morning Star, far more bright than any of the rest of the Celestial Constellations; That she being the Way of Mercy, the Mother of Grace, and the Friend of Piety, the Comfortress of Humane kind, the diligent and watchful Oratress that with the King whom she brought forth, continually intercedes for the Salvation of the Faithful, who are oppress'd with the burden of Sins: We cannot but think it fit, nay, our Duty, That all the Faithful of Christ should give Thanks and Praises for the wonderful Conception of the said Immaculate Virgin, to Almighty God, (whose

F. Providence

" Providence from Eternity regarding
 " that Virgins Humility, for the reconci-
 " ling Mankind, obnoxious to Death, by
 " the fall of their first Parent, again to
 " its Author, constituted her by the pre-
 " paration of the Holy Spirit, the Ha-
 " bitation of his only begotten Son, who
 " of her assumed the Flesh of our
 " Mortality, for the Redemption of his
 " People, and yet she after her Delive-
 " ry an Immaculate Virgin) to invite
 " them by Indulgences and Remission of
 " Sins, to say, and to be present at the
 " Masses and other Divine Services ap-
 " pointed in the Church of God, That so
 " by the Merits and Intercession of the
 " said Virgin, they may be rendred more
 " apt and fit for Divine Grace; where-
 " fore induc'd by this Consideration, con-
 " sidering in the Authority of the same Al-
 " mighty God, and of the Blessed Apo-
 " stles, Peter and Paul: We do by our
 " Apostolical Authority, and this our
 " Constitution, for ever to be in force;
 " Appoint and Ordain, That all and sin-
 " gular Christians, of either Sex, who
 " shall devoutly Celebrate, or say Mass and
 " the Office of the Conception of the said
 glorious

" glorious Virgin, according to the Pious
 " Devout and laudable Form and Institu-
 " tion of our beloved Son, Mr. Leonard
 " de Nogarolis, Clerk of Verona, our
 " Notary, and which is publisht by our
 " Authority, or shall be present at the
 " Canonical Hours on the day of the Feast
 " of the said Virgin Maries Conception,
 " and its Octaves; as often as they so do,
 " shall altogether obtain the very same
 " Indulgence and Remission of Sins; as
 " those do; who according to the Consti-
 " tutions of Urban the 4th, approv'd in
 " in the Council of Vienna, and Martin
 " the 5th, and others our Predecessors,
 " Popes of Rome, Celebrate the Mass
 " and Canonical hours on the Feast of
 " the Body and Blood of our Lord, from
 " the first Vespers, and during its Octaves.
 " These Presents to be observed for
 " ever. Dated at St. Peters at Rome
 " the third Calends of March, in the
 " year of our Lord 1476, and of our
 " Popedom the 6th.

The second Constitution.

" **T**IS always very grievous and
 " troublesome to us, when ill
 " things are related to us of Persons Ec-
 " clesiastick. But so much the more sen-
 " sibly are we provok'd with the excesses
 " committed in Preaching, by those who
 " are deputed to Evangelize the Word of
 " God; by how much it is more dange-
 " rous to suffer them to remain uncor-
 " rected, since those Errors are not easily to
 " be blotted out, which by such publick
 " Preaching are more spreadingly and
 " damnably imprinted in the Hearts of
 " Men. Whereas the Holy Roman
 " Church does publicly and solemnly Ce-
 " lebrate the Festival of the Conception
 " of the unspotted Mary, always a Vir-
 " gin, and hath ordain'd a proper Office
 " for the same; There are yet, as we
 " hear, some Preachers of several Orders,
 " that in their Sermons to the People, pub-
 " lickly, in several Cities and Countries,
 " have not blush'd to affirm, and yet cease
 " not daily to Preach, That all those
 " that hold or assert the said Glorious
 and

“ and Immaculate Mother of God, to have
 “ been conceiv’d without any spot of Original Sin, do mortally sin, or that those are
 “ Hereticks who Celebrate the Office of
 “ her Immaculate Conception: And that
 “ those sin grievously, who frequent their
 “ Sermons, who affirm her to be conceiv’d
 “ without Sin. And not content with such
 “ Preachings, they have also publisht
 “ Books to that purpose, whereby no small
 “ scandals are risen in the minds of the
 “ Faithful, and greater are every day
 “ feared. We therefore, willing as much
 “ as is granted us from on high, to obviate
 “ such rash boldness, and perverse
 “ and scandalous Assertions, which may
 “ thence arise in the Church of God, by
 “ our own motion, and not at the instance
 “ of any, but of our meer deliberation
 “ and certain Science, do by Apostolical
 “ Authority, and by the Tenour of these
 “ presents, Reprobate and Damn, as false,
 “ erroneous, and altogether void of Truth,
 “ the said such Assertions of Preachers,
 “ and all others who presume to affirm,
 “ That those that Believe, or hold the said
 “ Mother of God to have been preserv’d
 “ in her Conception from the stain of Original

" *original Sin, are thereby polluted*
 " *with any Heresie, or that thereby they*
 " *Sin, or that those that Celebrate the*
 " *said Office of her Conception, or hear*
 " *the Sermons of those of that Opinion, do*
 " *thereby incur any guilt of Sin; And all*
 " *Books containing any such Assertions:*
 " *And we do Command and Ordain, That*
 " *the Preachers, or others, of whatever*
 " *State, Degree, Order, or Condition*
 " *soever, that shall henceforwards pre-*
 " *sume in Sermons, or in any other way,*
 " *to maintain, That the Assertions by Us*
 " *so Condemned are true, or read any*
 " *of these Books, shall ipso facto incur*
 " *the sentence of Excommunication,*
 " *from which they shall not be Absolved*
 " *by any but the Bishop of Rome, ex-*
 " *cept at the point of Death. And by the*
 " *like Authority, we do likewise subject*
 " *to the same Censure and Penalty, all*
 " *that shall assert the contrary Opinion,*
 " *viz. That those that assert, That the*
 " *Glorious Virgin Mary was conceiv'd*
 " *with Original Sin, do thereby incur*
 " *the Crime of Heresie, or mortal Sin,*
 " *since the same is not yet decided by the*
 " *Roman Church and Apostolical See.*

Let

" *Let it therefore not be lawful to any to*
 " *infringe or act contrary to this our Act*
 " *of Reprobation, Damnation, Statute,*
 " *Ordinance, Will, and Decree: If any one*
 " *shall presume so to do, Let him know, that*
 " *he shall incur the Indignation of Al-*
 " *mighty God, and of the Blessed Peter*
 " *and Paul his Apostles. Given at Rome*
 " *at St. Peters, in the Year of our Lords*
 " *Incarnation 1483, and of our Popedom*
 " *the 13th, Pridie Nonas Septembris.*

Now, who would have thought,
 but *the Pope*, who pretends, or at least
this Council, whom all Papists boast to
 have power to determine *infallibly*
all Controversies, would rather have
 put an end to this dispute, than thus to
 continue the quarrel, and leave it
 still doubtful? But here lies the myste-
 ry. The *Trent Fathers* resolv'd not to
 part with this Figment of the *School-*
men, which could not be casheir'd
 without reflecting upon Pope *Sixtus*,
 that thus ordain'd a *Feast* in memory
 of it; And yet in this *Age of Light*,
 were asham'd to define a thing so pal-
 pably contrary to *Scripture*, and the

apprehension of all Antiquity, to be receiv'd as an *Article of Faith*, and so politickly left it *undetermined*, yet shew us which way they incline, by continuing the Celebration of that *Festival* to this day.

*The sixteenth Article of the
Church of England.*

Of Sin after Baptism.

AND every deadly sin willingly committed after Baptism is Sin against the Holy Ghost, and unpardonable ; wherefore the grant of Repentance is not to be denied to such as fall into Sin after Baptism. After we have receiv'd the Holy Ghost, we may depart from Grace given, and fall into Sin, and by the Grace of God we may arise again, and amend our Lives : And therefore they are to be Condemned, which say, they can no more Sin as long as

as they live here, to deny the place of forgiveness to such as truly Repent.

St. *Augustine*, in his Book *de Heresibus*, cap. 38. tells us of Hereticks call'd *Cathari*, or *Novatiani*, that made every Sin after Baptism to be unpardonable, and deny'd to receive any upon Repentance: And cap. 82. he mentions certain Hereticks call'd *Jovinianists*, from their first Author, *Jovinianus* a Monk, who held, That after Baptism a man could not Sin. This Article seems principally intended against these Errors; and both *Presbyterians* and *Papists* agree it.

*The seventeenth Article of the
Church of England.*

Of Predestination and Election.

Predestination to Life, is the everlasting purpose of God, whereby (before the Foundations of the world were

were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation, those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation, as vessels made to Honour; wherefore they that be indued with so excellent a Benefit of God, be called according to Gods purpose by his Spirit working in due season: They through grace obey the calling: they be justified freely: they be made Sons of God by Adoption: they be made like the image of his only begotten Son Jesus Christ: they walk Religiously in good works, and at length by Gods mercy they attain to everlasting Felicity.

As the Godly Consideration of Predestination & our Election in Christ is full of sweet, pleasant, & unspeakable comfort to Godly persons, & such as feel in themselves the working of the Spirit
of

of Christ, mortifying the works of the flesh and their Earthly Members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm their Faith of Eternal Salvation to be enjoyed through Christ, as because it doth frequently kindle their love towards God; so for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil doth thrust them into Desperation, or into Wretchedness of most unclean living, no less perillous than Desperation.

Furthermore, we must receive Gods Promises in such wise as they be generally set forth in Holy Scripture: and in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

The

The Presbyterians.

All. Conf.
cap. 3. Sect.
3, 4, 5, 6.
and 8.

By the Decree of God, for the manifestation of his own Glory, some Men and Angels were predestinated unto everlasting Life, and others fore-ordained to everlasting Death.

These Angels and Men predestinated and fore-ordain'd, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

Those of Mankind that are predestinated unto Life, God, before the Foundation of the World was laid, according to his Eternal and Immutable purpose, and the secret Counsel and good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his meer free Grace and Love, without any foresight of Faith, or Good Works, or perseverance in either of them, or any other thing in the Creature, as Conditions and Causes moving him thereunto, and all to the praise of his Glorious Grace.

As

As God hath appointed the Elect unto Glory, so hath he by the Eternal and most free purpose of his Will, fore-ordain'd all the means thereunto. Wherefore they who are Electèd, being fallen in *Adam*, are redeemed by Christ, are effectually called unto Faith in Christ, by his Spirit working in due season, are Justified, Adopted, Sanctified, and kept by his Power, through Faith unto Salvation. Neither are any other Redeemed by Christ, effectually Called, Justified, Adopted, Sanctified and Saved, but the Elect only.

The Doctrine of this high Mystery of Predestination is to be handled with special Prudence and Care, that Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may from the certainty of their effectual Vocation be assured of their Eternal Election; so shall this Doctrine afford matter of Praise, Reverence, and Admiration of God, and of Humility, Diligence, and abundant Consolation to all that sincerely obey the Gospel.

The

The Papists.

Though they own the Word Predestination sometimes, yet they teach, That the Cause thereof is not the meer good pleasure of God, but that a Man doth make himself Eligible by his own good Works and Merits. Thus they say, The Kingdom of Heaven is prepared for them that are worthy of it, and deserve it by their well doing.—Although from Gods Eternal Predelstination Glory floweth to the Elect, yet for all that, it springeth not but from their own good Works, Stella on Luke, cap. 10. fol. 35. True Faith and Righteousness may be lost, and the Faithful utterly fall from the Faith, Bellarm. de Just. l. 3. cap. 4. which is the same thing, as if we should say, That the Elect may become Reprobates, and Election not to be immutable.

*Rhem. An-
not. 071
Mat. 20.
23.*

*Counc.
Trent. Sess.
6. can. 17.*

If any shall say, That the Grace of Justification happens not to any but such as are Predestinate, but that all the rest who are call'd, are indeed call'd, but receive not Grace, as being by Divine Power

Power Predestinated to Evil, Let him be Accursed.

If any one shall say, a Man Regenera-^{ibid. Can.}ted and Justified is bound to believe that^{15.} he is certainly of the number of the Elect, Let him be Anathema.

The eighteenth Article of the Church of England.

Of obtaining Eternal Salvation only by the Name of Christ.

TH *EP* also are to be had Accursed that presume to say, That every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature: For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.

The

The Presbyterians.

Ass. Conf.
cap. 10.

Persons not Elected, although they may be call'd by the Ministry of the Word, and may have some common Operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: Much less can men not professing the Christian Religion be saved in any other way whatsoever, be they never so diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they profess. And to assert that they may, is very pernicious and detestable.

The Papists

Own the Words of this Article, but in effect deny the latter part thereof, by trusting in the Mediation and Intercession of the Virgin Mary, and other Saints and Angels, and praying unto and worshipping them, &c.

The

*The nineteenth Article of the
Church of England.*

Of the Church.

THE visible Church of Christ
is a Congregation of Faith-
ful Men, in the which the
pure Word of God is Preached,
and the Sacraments be duly mi-
nistred according to Christs Or-
dinance in all those things that
of necessity are requisite to the
same.

As the Church of Hierusalem,
Alexandria, and Antioch have erred,
so also the Church of Rome hath
erred, not only in their Living
and manner of Ceremonies, but
also in matters of Faith.

The Presbyterians.

Wherever we see the Word of God
sincerely Preach'd and Heard, and the
Sacraments administred according to

F

Christs

Christs Institution, there is a Church of God ; For these two we assign as Marks, whereby the Church may be known.

The Visible Church, which is also Catholick [*or Universal*] under the Gospel (not confin'd to one Nation as before under the Law) consists of all those throughout the World, that profess the true Religion ; and particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embrac'd, Ordinances administred, and publick Worship perform'd more or less pure in them.

The purest Churches under Heaven are subject both to mixture and error, and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan. Nevertheless there shall always be a Church on Earth to worship God according to his Will.

The Pope of *Rome* cannot in any sense be Head of the Church, but is that Antichrist, that Man of Sin, and Son of Perdition, that exalts himself in the

the Church against Christ and all that
is called God.

The Papists.

As to the first part of the Article, they deny the Preaching the Word and due Administration of the Sacraments to be the marks of Christs Visible Church: See Bellarm. de notis Ecclesiæ, cap. 1. And instead thereof assign others, which by the same Cardinal are there reckoned to be the fifteen following. 1. The Name of the Catholick Church and Christians. 2. Antiquity. 3. Duration. 4. Multitude. 5. Succession of Bishops and Ordination. 6. Agreement with the ancient Church. 7. Union of the Members together amongst themselves and with their Head. 8. Holiness of Doctrine. 9. Efficacy of Doctrine. 10. Holiness of Life. 11. Miracles. 12. Prophecies. 13. Confession of Adversaries. 14. The unhappy ends of those that have oppos'd it. 15. The Temporal felicity of those that have defended it.

And

And as to the latter part of the Article, they with all Confidence assert the clean contrary ; other Churches have erred, but the Church of Rome cannot, Id Constanter Negamus, we constantly deny (saith Costerus the Jesuit) that Christs Vicar, Peters Successors, the Bishops of Rome, have either taught Heresies or propounded Errors. God preserveth the Truth of Christian Religion in the Apostolick See of Rome, and it is not possible that Church can err, or hath erred at any time in any point. Rhem. Annot. on Mat. 23.2.

*The twentieth Article of the
Church of England.*

Of the Authority of the Church.

THE Church hath Power to decree Rites and Ceremonies, and Authority in Controversies of Faith : And yet it is not lawful for the Church to ordain any thing, that is contrary to Gods Word written, neither

ther may it so expound one place of Scripture that it be repugnant to another; wherefore although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to inforce any thing to be believed for necessity of Salvation.

The Presbyterians.

The Church has no Power to make any new Articles of Faith, but ought simply to adhere to the Doctrine to which God has subjected all without exception.

Calu. Inst
l 4. cap. 8
Sect. 9.

It belongeth to Synods and Councils, Ministerially to determine Controversies of Faith, and Cases of Conscience, to set down Rules and Directions for the better ordering of the publick Worship of God and Government of his Church: To Receive complaints in Cases of male administration, and Authoritatively to determine the same; which Decrees

All. Conf.
cap. 31.
3. Sect.

and Determinations, if consonant to the Word of God, are to be receiv'd with Reverence and Submission, not only for their Agreement with the Word, but also for the power wherewith they are made, as being an Ordinance of God appointed thereunto in his Word.

The Papists

Hold that the Church hath Power to change the Sacraments ordain'd even by Christ himself, as appears by this Decree
Self. 1. cap. of the Council of Trent.

2.

This Holy Synod declares; That the Church hath always had Power in dispensing the Sacraments (their Substance being safe) to appoint or change according to the variety of times and places, such things as may most tend to the profit of the Receivers, and greater Veneration of the Sacraments themselves; and therefore, though from the beginning of the Christian Religion the use of the receiving the Sacrament in both kinds was not unfrequent, yet for certain grave and just Causes, has approved the receiving only

in

in one kind, and decreed the same to be a Law.

The Church is to judge the Scriptures, and not the Scriptures the Church.

*Pighius in
Controv.
de Ecclesia*

The one and twentieth Article of the Church of England.

Of the Authority of general Councils.

General Councils ought not to be gathered together without the Commandement and Will of Princes, * and when they be gathered together (forasmuch as they be an Assembly of Men, where of all be not governed with the Spirit & Word of God) they may err, & sometime have erred even in things pertaining to God, wherefore things ordained by them as necessary to Salvation, have neither Strength, nor Authority, unless it may be

** That is when the Princes, where they are Assembled are Christians, else this Article will condemn the First and most Holy Council that ever was in the World, Acts 15.*

be declared, that they be taken out of Holy Scripture.

The Presbyterians.

For the better Government and further Edification of the Church there ought to be such Assemblies as are commonly call'd Synods or Councils.

As Magistrates may lawfully call a Synod of Ministers, and other fit Persons, to consult and advise with about matters of Religion; so if Magistrates be * *open Enemies* to the Church, the Ministers of Christ of themselves by vertue of their Office, or they with other fit Persons upon Delegation from their Churches, may meet together in such Assemblies.

* *Viz.* Pa-
gans.

All Synods or Councils since the Apostles times, whether general or particular may err, and many have erred. Therefore they are not to be made the Rule of Faith or Practice, but to be used as an help in both.

Synods and Councils are to handle or conclude nothing, but that which is Ecclesiastical, and are not to intermeddle

meddle with Civil Affairs, which concern the Common-Wealth, unless by way of humble Petition in cases extraordinary, or by way of advice for satisfaction of Conscience, if they be thereunto required by the Civil Magistrate.

The Papists.

To the Popes it belongs to Appoint and direct general Councils: Bulla Julia 30 Resumptionis Conc. Trid.

A Diocesan Council is so called by the Bishop; a Provincial by the Archbishop; a National one by a Patriarch or Primate, but a general one the Pope can only call, not the Emperour, or any without the Popes Consent and approbation. *Bellarmin. de Conc. cap. 12.*

The Popes of Rome (and not Christian Princes) have the Authority and Power of making Laws Ecclesiastical, and of calling Councils. *Rhem. An. not. on Min. 16.*

General Councils confirm'd by the Pope cannot err. *Rhem. An. not. on John 16. 13.*

The

*The two and twentieth Article of
the Church of England.*

Of Purgatory.

TH E Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented and grounded upon no warrantie of Scripture, but rather Repugnant to the Word of God.

The Presbyterians.

*Calv. Inst.
l. 3. cap. 5.
Sect. 6.*

Purgatory is a mischievous Invention of Satan, making void the Cross of Christ, intollerably contumelious unto the Mercy of God, and which shaketh and overthroweth our Faith.

*Aff. Conf.
cap. 32.
Sect. 1.*

The Bodies of Men after Death return to Dust and see Corruption, but their Souls (which neither dye nor sleep)

sleep) having an immortal substance, return to God immediately who gave them ; the Souls of the Righteous, being then made perfect in Holiness, are received into the highest Heavens, where they behold the Face of God in Light and Glory, waiting for the full Redemption of their Bodies ; and the Souls of the Wicked are cast into Hell, where they remain in Torments and utter Darkness, reserv'd for the Judgment of the last day. Besides these two places for Souls separated from their Bodies, the Scripture acknowledgeth none.

The Papists.

Whereas the Catholick Church, guided Counc. Trent. Sess. 25.
by the Holy Ghost out of the Holy Scriptures, the ancient Tradition of the Fathers, and lately in this Universal Synod hath taught that there is a Purgatory, and the Souls there detained, are help'd by the Suffrages of the Faithful, especially by the acceptable Sacrifice of the Altar : Therefore this Synod commands Bishops that they diligently study and use
their

use their endeavours that the sound Doctrine of Purgatory, delivered from the Holy Fathers and Sacred Councils, be believ'd and heard of the Faithful of Christ, and every where Taught and Preached. And that the Suffrages of the Faithful living, viz. Sacrifices of the Mass, Prayers, Alms, and other works of Piety, which are wont to be made by the Faithful for other Faithful People Deceased, be piously and devoutly performed, according to the Institution of the Church; And that what is due for the same by any Persons Wills or otherwise shall not perfunctorily, but diligently and accurately be paid and performed by the Priests and Ministers of the Church, who are bound to do the same.

Seeing the power of bestowing Indulgences is by Christ bestowed on the Church, and she even in the most ancient times hath used such Power given to her of God, The most Holy Synod teacheth and commandeth, that the use of Indulgences so wholesom for Christian People, and approved by the Authority of Sacred Councils, be retained in the Church, and accurseth those who either avouch them to be

be unprofitable, or deny that there is any power in the Church to grant them.

Let them teach that the Images of ^{Self. 9.} Christ, the Virgin-Mother of God, and other Saints, are chiefly in Churches to be had and retained, and that due Honour and Worship is to be given to them.

They who deny, That the Saints enjoy- ^{ibid.} ing Eternal happiness in Heaven, are to be called upon, or who affirm, either that they pray not for us Men, or that Invocation of them to pray for us, is Idolatry, or contrary to the Word of God, and repugnant to the Honour of the only Mediatour between God and Men Jesus Christ, or that it is folly either by Word and Thought to make supplications to them that reign in Heaven, are of an impious Opinion.

*The three and twentieth Article of
the Church of England.*

Of Ministering in the Congregation.

IT is not lawful for any Man to take upon him the Office of publick preaching or Ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same: And those we ought to judge lawfully called and sent, which be chosen and called to this work by Men, who have publick Authority given unto them in the Congregation to call and send Ministers into the Lords vineyard.

The Presbyterians.

*Calv. Inst.
l. 4. cap. 3.
Sect. 10.*

No Man ought to thrust himself to teach or govern in the Church, unless he be carefully called thereunto.

The

The Papists.

Whoever shall say, That those which are not rightly Ordain'd by Ecclesiastical and Canonical Power, but come from elsewhere, are lawful Ministers of the Word and Sacraments, Let him be Accursed.

The four and twentieth Article of the Church of England.

Of speaking in the Congregation in such a Tongue as the People understandeth.

I*t is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have publick Prayers in the Church, or to Minister the Sacraments in a Tongue, not understood of the People.*

The

The Presbyterians.

Calv. Inst.
l. 3. cap. 20.
Señ. 33.

Publick Prayers are to be made in the Vulgar Tongue, not in Latin amongst the *French* and *English*, but so as they may be understood by the whole Assembly; forasmuch as it ought to be done to the Edification of the whole Church, unto whom by a sound not understood, no profit can in any sort Redound.

Aff. Conf.
cap. 21.
Señ. 3.

Prayer with Thanksgiving being one special part of Religious Worship, is by God required of all Men, and that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his Will, with Understanding, Reverence, Humility, Fervency, Faith, Love and Perseverance, and if Vocal, in a known Tongue.

The Papists.

Conc. Trid.
Señ. 22.
cap. 8.

Although the Mass contain great Instruction of Faithful People, yet it seem'd not expedient to the Fathers, that it should

should every where be said in the Vulgar Tongue.


If any one shall say, That the Rite of ^{Ibid. Can.} the Church of Rome; by which part of ^{9.} the Canon and words of Consecration are pronounced with a lower voice, is to be Condemned, or that the Mass ought to be Celebrated only in the Vulgar Tongue, Let him be Accursed.

It is not necessary, that we understand ^{Rhem. An-} our Prayers. ^{not. p. 463.}

Prayers not understood of the People are ^{Rhem. An-} acceptable to God. ^{not. on}
^{Mat. 21. 6.}

The Five and twentieth Article of the Church of England.

Of the Sacraments.

 Sacraments Ordained of
Christ be not only Badges,
or Tokens of Christian-
mens profession, but rather they
be certain witnessles and effectual
Signs of Grace, and Gods
good will towards us: By the
which he works invisibly in us,
and

and doth not only quicken, but strengthen and confirm our Faith in him.

There are two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the Corrupt following of the Apostles, partly as states of Life allowed in the Scripture, but yet have not like Nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of God to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome

wholesome Effect of Operation;
but they that receive them unworthi-
lity, purchase unto themselves Dam-
nation, **as St. Paul saith.**

The Presbyterians.

There be only two Sacraments or-
dained by Christ our Lord, *Baptism,*
and the Lords Supper, neither of which
can be dispensed by any, but by
a Minister of the Word, law-
fully Ordained.

Aff. Conf.
cap. 27.
Seff. 4.

Private Masses, or receiving the
Sacrament by a Priest, or any other
alone, as likewise the denial of the
Cup to the People; worshipping the
Elements, the liting them up, or car-
rying them about for Adoration; and
the reserving them for any pretended
Religious use, are all contrary to the
Nature of this Sacrament, and to the
Institution of Christ.

The Papists.

If any one shall say, That the Sacra-
ments of the new Law, were not all sub-
stituted

Conc. Trid.
Seff. 7.
Can. 1.

stituted by Christ, or that they are more or fewer than seven, viz. Baptism, Confirmation, Eucharist, Penance, Extream Unction, Holy Orders, and Matrimony, or that any of these is not truly and properly a Sacrament, Let him be Accursed.

Conc. Trid. Sess. 13. Can. 6, 7. If any one shall say, That'tis not law- ful to reserve the Holy Eucharist, but that the same is presently to be distribu- ted; or that it is not to be Ador'd even with the outward Worship; or that it ought not solemnly to be carried about in Processions, or shewn publickly, to be a- dored, to the People; or that it is not lawful to bear it Honourably to the Sick, Let him be Accursed.

Conc. Trid. Sess. 7. Can. 8. If any one shall say, That by the Sa- craments themselves of the New Testa- ment, ex opere operato, meerly by the thing done, Grace is not conferred, but that the Faith of the Divine Promise suffices to obtain Grace, Let him be Ac- cursed.

ibid. Can. 11. If any one shall say, That in Mini- sters, whilst they make, and confer the Sacraments there is not required an Intention at least of doing that which the

the Church does, Let him be Accursed.

*The six and twentieth Article of
the Church of England.*

*Of the unworthiness of the Ministers,
which hinder not the Effect of the
Sacraments.*

Although in the visible Church the Evil be ever mingled with the Good, and sometime the Evil have chief Authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own Name, but Christs, and do Minister by his Commission and Authority, we may use their Ministry both in hearing of the Word of God, and in the receiuing the of Sacraments, neither is the effect of Christs Ordinance taken away by their wickedness, nor the Grace of Gods Gifts diminished

G 3

from

from such as by Faith and rightly do receive the Sacraments Ministred unto them, which be effectual, because of Christs Institution and Promise, although they be Ministred by Evil Men.

Nevertheless it appertaineth to the Discipline of the Church, that enquiry be made of Evil Ministers, and that they be accused by those that have knowledge of their offences, and finally being found guilty, by just Judgment be deposed.

The Presbyterians.

The Grace which is exhibited in or by the Sacraments rightly used, is not conferr'd by any Power in them, neither doth the Efficacy of a Sacrament depend upon the Piety or Intention of him that doth Administer it, but upon the work of the Spirit and the Word of Institution, which contains together with a Precept authorizing the use thereof, a Promise of benefit to worthy Receivers.

The

The Papists.

The Sermons of Hereticks [so they term all Protestant Ministers] must not be hear'd, though they Preach the Truth. Their Prayers and Sacraments are not acceptable to God, but are the howlings of Wolves.

*Rhem. An-
not. on Tit.
3. 10. and
Mark 3.
13.*

*The seven and twentieth Article of
the Church of England.*

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian-Men are discerned from others that be not Christned: but it is also a sign of Regeneration, or new Birth, whereby as by an Instrument, they that receive Baptism rightly, are grafted into the Church: the promise of the forgiveness of Sins, & of our Adoption to be the Sons

of God by the Holy Ghost, are visibly signed and sealed : Faith is confirmed and Grace increased by vertue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

The Presbyterians.

*Ass. Conf.
cap. 28.
Sect. I. 4.*

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn Admission of the party Baptized into the visible Church, but also to be unto him a Sign and Seal of the Covenant of Grace, of his ingrafting into Christ, of Regeneration, of Remission of Sins, and of his giving up unto God through Jesus Christ, to walk in newness of Life ; which Sacrament is, by Christs appointment, to be continued in his Church, until the end of the World.

Not only those that do Actually profess, Faith in and obedience unto, Christ, but also the Infants of one or both believing Parents, are to be Baptized.

The

The Papists

Maintain,

1. As to the Effects of Baptism,
That it takes away all Sin.

The Sacrament of Baptism doth it self wash away Sins, and therefore doth not only signifie, (as the Hereticks affirm) That our Sins be forgiven before, or otherwise by Faith only remitted, whereby the Churches Doctrine is proved to be fully agreeable to the Scriptures, That the Sacraments give Grace ex opere operato, that is by the force and Vertue of the Work and Word done and said in the Sacrament.

*Rhem. An-
not. on Acts
22. 17.*

Not only is all Sin so taken away by Baptism as not to be imputed, but it leaves no Sin Inherent, nothing that can be imputed, as a Sin to those Baptized.

*Conc. Trid.
Sess. 5.
decret. 5.
Bellarm. de
Baptism.
l. 1. cap.
13.*

2. That Children dying without
it are Damn'd.

The Church hath always Believed that Children

Ibid. Can. 4.

Children perish, if they depart this Life without Baptism.

*Rhem. An.
not. on
John 3.*

As no Man can enter into this World, nor have his Life and being in the same, except he be born of his Carnal Parents, no more can a man enter into the Life and State of Grace, which is in Christ, or attain to Life Everlasting, unless he be born and Baptized of Water and the Holy Ghost; whereby we see, First, This Sacrament to be called our Regeneration or second Birth, in respect of our Natural and Carnal, which was before. Secondly, That this Sacrament consisteth of an external Element of Water, and internal vertue of the Holy Spirit, wherein it excelleth *John's* Baptism, which had the external Element, but not the Spiritual Grace. Thirdly, That no Man can enter into the Kingdom of God, nor into the Fellowship of Holy Church without it, whereby the *Pelagians*, and *Calvinists* be Condemned, that promise Life everlasting to young Children that die without Baptism.

3. As to the Minister of Baptism,
any Person may do it.

Therefore in case of necessity, any Person, Man or Woman, may Baptize lawfully, one may do it be he Jew, or Pagan, let but the matter and form be right, with a due Intention.

*BeLarm.
Ibid. Can.
7.*

4. They add and practise several Ceremonies, besides the Institution, in and about Baptism.

As, That the Priest must Exorcise or conjure the Devil out of the Party to be Baptized, and Exsufflation (as they call it) that is a puffing hard upon the Party to be Baptized, in token of outing the Evil Spirit, and breathing in the Good in the room thereof, putting Holy Salt into his Mouth, anointing his Ears and Nostrils, and pronouncing the word, Epheta, that is, be opened, Anointing him upon the Crown with Holy Crism of the Bishops own making, putting a lighted Taper into the Childs hand, and a white Garment on its back, to shew that he is translated out

out of Darknes into Light, and denote the purity of his Soul, with Several other the like Ceremonies, to the Number of one or two and twenty, reckon'd up by Bellarmine particularly, in his First Book of Baptism, Can. 25, 26, and 27.

All which (though they have not the least Warrant from Scripture) they require to be punctually and necessarily observ'd, For so their Council of Trent, Sess. 7. Can. 13. does Decree.—If any one shall, say, That the received and approved Rites used in the solemn Administration of the Sacraments may be condemn'd, or at pleasure omitted by the Administrators without Sin, or chang'd into any new ones by any Pastor of the Churches, Let him be Anathema.

5. Not yet herewith content, They further have prophan'd this Ordinance, by applying it to Bells which they Baptize, thereby giving them (as they imagine) a vertue of cleansing the Air from Devils, preventing the mischiefs of Lightning, and saving from other Calamities that arise from Tempests, of which Holy Christening, Pope John the 14th hath the Honour of being first Author (See Centuria-
tores

tores Magdeburgenses, Cent. 10. Cap. 6.) 'Tis true, Bellarmine de Rom. Pontiff. l. 4. cap. 12. being half ashamed of this Practice, and no way able to find any colour to defend it, would shuffle it off by alledging—That not the Popes, but common People apply the name of Baptism Metaphorically to the Benediction of the Bells with Holy naming of them, and Prayers also, all which he does acknowledge still in use : But that there is, or at least formerly was more in the Case, appears by the hundred grievances of the Germans, exhibited to the Popes Legate no longer ago than since Luthers time, by the Princes of Germany at the Dyet of Norimberg, where the one and fiftieth grievance is this, That the Suffragans have invented, that only themselves and none other Priest shall Baptize Bells for the Laity, and the ruder People do believe by the Affirmation of the Suffragans, that Bells so Baptized will drive away Devils and Tempests. Wherefore Multitudes, for the most part, of Godfathers are appointed; they especially that are Rich, at the time of Baptism, take hold of the Rope, and as the Suffragan sings before

before (as is wont to be done in Baptizing of Children) they all make the Responses, and after name the Bell, which (as Christians use to be) is then dressed in new Garments. And after they have a sumptuous Feast, and the Suffragan is rewarded liberally. This is sure something more than a Metaphorical Baptism.

I shall only add one more strange Doctrine of the Church of Rome, touching Baptism, and that is, That a Child may be Baptized in its Mothers Womb by a Pipe. This I find Asserted in a Treatise Intituled, *Compendium Dianæ*. The Words pag. 201 are these—
Pueri si moriantur in utero matris, nihil obstat, quo minus possint Baptizari, si Actio Ministri possit ad ipsum puerum etiam in utero matris existentem pervenire, ut si fistula possit pertingere ad ipsum Infantis Corpusculum, vel propter Matris Cicatricem aspersio aquæ possit ad illum pertinere, & hoc etiam si acceleretur matris mors (dummodo sit certo moritura) tunc enim etiam ipsa mater tenetur permittere, ut proles Baptizetur, Ref. 12. In English thus—If Children dye in their Mothers Womb, nothing hinders but that

that they may nevertheless be Baptized, if the action of the Minister may extend to the Child it self, although remaining in its Mothers Belly, as if a *Pipe* may reach the Infants Body, or by or through the *Cicatrix* of the Mother [*I must leave the Reader here to guess at his meaning*] the sprinkling of the Water may reach thereunto. And this, although thereby the Death of the Mother be hastned (provided she must certainly dye) for then even the Mother her self is bound to permit that her Child be Baptized.

But I suppose the Reader (as well as my self) is nauseated with such fulsome Popish Divinity—Lets therefore hasten to another Article.

*The eight and twentieth Article of
the Church of England.*

Of the Lords Supper.

TH E Supper of the Lord is not only a sign of the Love that Christians ought to have

have amongst themselves one to another, but rather it is a Sacrament of our Redemption by Christs Death. Inſomuch that to much as rightly, worthily, and with faith receive the ſame, the Bread which we break is a partaking of the Body of Chriſt, and likewise the Cup of Bleſſing, is a partaking of the Blood of Chriſt.

Transubſtantiation (or the change of the ſubſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ, but it is repugnant to the plain Words of Scripture: overthroweth the Nature of a Sacrament, and hath given occaſion to many Superſtitious.

The Body of Chriſt is given, taken and eaten in the Supper of the Lord, only after an Heavenly and Spiritual manner. And the mean, whereby the Body of Chriſt is received and eaten in the Supper, is faith.

The Sacrament of the Lords
Sup:

Supper was not by Christs ordinance reserved, carried about, lifted up, and worshipped.

The Presbyterians.

That Doctrine which maintains a Change of the substance of the Bread and Wine into the substance of Christs Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant not to Scripture alone, but even to common Sense and Reason, overthroweth the Nature of the Sacrament, and hath been and is the cause of manifold Superstitions, yea, of gross Idolatries.

*Ass. Conf.
cap. 29.
Sect. 6.*

In this Sacrament Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of Sins of the quick or dead, but only a Commemoration of that one offering up of himself by himself upon the Cross once for all: And a Spiritual Oblation of all possible Praise unto God, for the same: So that the Popish Sacrifice of the Mass (as they call it) is most abominable

*Ibid. Sect.
2.*

H bly

bly injurious to Christs one only Sacrifice, the alone propitiation for all the Sins of the Elect.

The Papists.

Conc. Trid^l. Sess. 13. Can. 1.2. If any one shall deny, That in the Sacrament of the most Holy Eucharist, is contained truly, really, and substantially the Body and Blood together of our Lord, and so whole Christ; but shall say, That he is in it only as in a Sign or Figure, or by his Vertue; or shall say, that the substance of Bread and Wine remains; or shall deny that wonderful and singular Conversion of the whole substance of the Bread into the Body, and of the whole substance of the Wine into the Blood (the species only of Bread and Wine remaining) which Conversion the Catholick Church most aptly calls Transubstantiation, Let him be Anathema.

Can. 8.

If any one shall say, That Christ exhibited in the Eucharist, is eaten only Spiritually, Let him be Accursed.

*The nine and twentieth Article of
the Church of England.*

*Of the Wicked which eat not the Body of
Christ in the use of the Lords Supper.*

TH E Wicked, and such as be
void of a lively faith, al-
though they do carnally
and visibly press with the Teeth
(as S. Augustin saith) the Sa-
crament of the Body and Blood
of Christ: yet in no wise are
they partakers of Christ, but
rather to their Condemnation
do eat and drink the Sign and
Sacrament of so great a thing.

The Presbyterians.

Although ignorant and wicked
Men receive the outward Elements
in this Sacrament, yet they re-
ceive not the thing signified there-
by, but by their unworthy com-
ing thereunto, are guilty of the
Body

Art. Conf.

cap. 29.

Sect. 8.

Body and Blood of the Lord to their own Damnation.

The Papists.

Rhem. An-
not. on 1
Cor. 11.
27.

All Communicants do eat the Very and Natural Body of Christ Jesus. If an Infidel receive the Sacramental Species, he eats Christs Body under the Sacrament. Thom. Aquinas, p. 3. A. 3. ad. 2. The Body of Christ, saith Claudius de Saintes, Repet. 2. cap. 6. is as truly and really received of Unworthy, as of Godly Communicants. And Bonaventure, in 4. d. 9. A. 2. q. 1. calls it the common Opinion of the Doctors, Certitudinaliter verum, a most certain Truth. Nor is this all, but they hold, That the very Body of Christ, may be received by Beasts and Vermine. If a Dog or a Mouse (saith Aquinas in the place just now cited, ad Tertium) eat the Sanctified Host, the substance of Christs Body ceaseth not to be there, as long as the Species do remain. Nay; Durandus adds, That the Devil himself may eat Christ. His Words are these——Competit Bruto & Angelo cuicunque vel Bono vel
MALO

MAL O species Sacramentales fume-
 re. A Brute, or any Angel Good or
 BAD, may receive the Sacrament,
*Durand. in 4. dist. 9. q. 3. num. 6. ad pri-
 mum.* 'Tis true, some of their ancient
 Schoolmen were not arrived to such irre-
 verent conceits, Peter Lombard, l. 4
 d. 13. A. puts the Question—*What
 does the Mause eat, when she gets part
 of a Consecrated Host? And Answers
 modestly, Deus novit, God knows. And
 Bonaventure in 4. d. 13. a. 2. q. 1. could
 not endure to hear, That Christs Body
 should be in a Mouses Belly, or in a Pri-
 vy. But most of their Followers count
 them too precise: And Vasques, in 3. q.
 77. a. 8. disp. 195. cap. 5. concludes, Vera
 & Constans opinio sit, &c. The true
 and constant Opinion is, That Christ
 is so long under the Species in any
 place whatsoever, though never so
 base and filthy, as the outward forms
 would conserve the nature of Bread,
 if it were there. Nor matters it (*saieth
 he*) that by this means we must grant
 that Christs Body may descend into a
 filthy and unclean place, nor ought
 Godly Catholicks thereat be scanda-
 lized.*

lized. Now since Christs Sacred Body may be in the Body of any Beast or Vermin, and that it is to be Worshipped and Adored with no less than divine Honour, wherever it be, a Question ariseth, Whether he be to be Worshipped, for Example, in the Belly of a Sow ? (pardon Christian Reader the Instance, for 'tis the Papists own) For Biel on the Canon of the Mass, lect. 84. starting the same question, returns this Answer, Ubicunque, sive in ventre SUI, sive in ore viri vel mulieris, ibi esse venerandum & adorandum intus in Anima, licet, non exterius in opere: Wherever he is believed to be, either in the Belly of a S O W, or in the Mouth of a Man or Woman, there he is to be Worshipped inwardly in the Soul, though not externally in Work. Another scruple likewise they have, since the outward forms may happen (especially by the Sick) to be Vomited up again, what must be done in the Case? To which Albertus, in his Compend. Theol. verit. l. 6. cap. 19. answers—Si Infirminus Corpus domini Rejiciat, suscipiatur, &c. If the Sick Spew up Christs Body, he must take it again as well as he can,
or

or (if he be not able himself) the Priest must do it for him, or some discreet or cleanly Boy. *And Biel in the place late cited, gives this Counsel—Si Ejiciatur per Vomitum, &c. If Christs Body be cast up by Vomit, so that you can but yet discern the outward signs and appearance of Bread from the other Garbage, and your Stomach will serve you to do it, without loathsomness and danger of re-spuing, you must take it again; but if the Party be nauseous, then it must be laid up honourably, with the other Reliques. But others say, it must be burnt, and the Ashes reverently laid up by the Altar. And Paladanus, in 4. d. 9. q. 1. a. 3. moving the Question, what was to be done, if a Beast should eat the Sacrament? says he, 'twas to be killed, and the Host to be taken out of the Maw, and if a Man had so much zeal as to endure to eat it, he were much to be commended, provided he do it fasting. And thereupon tells a Story out of Hugo Cluniacensis, how one Gode-rane took a parcel of the Eucharist, which had been vomitted up by a Leper. The same Author advises, That*

the Sacrament be not given to those that have a Scowring, or the Flux, lest the Body of Christ should pass away through his Belly into the Draught, &c. I have recited these Horrid Blasphemies in their own Words, That my Countreymen may detest a Religion Compos'd of such impious Phrenses, and I beg the Readers excuse for offending his Ears with such stuff. For Popish impudence has this advantage, they write such things as Christian Doctrine, which a modest Man can scarce endure to Rehearse.

*The thirtieth Article of the
Church of England.*

Of both kinds.

TH E Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament by Christs Ordinance and Commandment, ought to be Ministred to all Christian men alike.

The

The Presbyterians.

They [*speaking of the Papists*] have stoln, or snatcht away one half of the Lords Supper from the greater part of the People of God, and only allow the Cup to a small parcel of shaveling Priests.

Calv. Inst.
l. 4. cap. 17.
Señ. 47.

The Ministers are to take and Break the Bread, to take the Cup, and to give *both* to the Communicants.

Aff. Conf.
cap. 19.
Señ. 3.

Private Masses, or receiving this Sacrament by a Priest, or any other, *alone*; as likewise the denial of the *Cup to the People*, are contrary to the Nature of this Sacrament, and to the Institution of Christ.

Ibid. Señ. 4.

The Papists.

This Holy Synod Declares and Teacheth, That Laicks and Clerks not Consecrated, are by no Divine precept bound to receive the Sacrament under both kinds, and that it may in no sort be doubted, without prejudice to Faith, but that the Communion of one kind is sufficient to Salvation.

Con. Trid.
Señ. 21.
cap. 2.

If

Ibid. Can.
1. 2.

If any one shall say, That by Gods Command all the Faithful of Christ ought to receive in both kinds ; or shall deny, That the Church was moved with just Causes and Reasons, to order the Laity to Communicate but in one kind, or shall say she erred therein, Let him be Accursed.

*The one and thirtieth Article of
the Church of England.*

*Of the one Oblation of Christ finished
upon the Crofs.*

TH E Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual, and there is none other Satisfaction for Sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the Quick and the Dead,

Dead, to have Remission of pain or guilt, were Blasphemous Fables & dangerous Deceits.

The Presbyterians.

In this Sacrament Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of the Sins of the Quick or Dead, but only a Commemoration of that one offering up of himself, by himself, upon the Cross once for all, and a Spiritual Oblation of all possible Praise unto God for the same: So that the Popish Sacrifice of the Mass (as they call it) is most abominably injurious to Christs one only Sacrifice, the alone Propitiation for all the Sins of the Elect.

*Aff. Conf.
cap. 29.
Sess. 2.*

The Papists.

In this Divine Sacrifice of the Mass, the same Christ is contained and un-

bloodily Sacrificed, who once offered himself bloodily on the Altar of the Cross, This Holy Synod therefore Teacheth, That this Sacrifice is truly Propitiatory.

*Conc. Trid.
Sess. 22.
Can. 2.*

And

And that thereby, if with a true Heart, and right Faith, in Fear and Reverence, we being contrite, come to God, we do obtain Mercy, and find Grace in a seasonable help: For by the oblation hereof God being pacified, granting the Grace and Gift of Penance, does forgive Crimes and Sins, even the greatest and most heinous. It is one and the same Host, Christ who then offered himself on the Cross, now offering the same by the Ministry of the Priests; the manner of offering being only different. The Fruits of which Oblation, viz. The Bloody one, are most plentifully received and conveyed by this, so far is That from being any ways derogated from by This, for which reason it is offered, not only for the Sins, Punishments, Satisfactions, and other Necessities of the Living, but also for those that are departed in Christ, who are not yet fully purged.

Ibid. Can.
4.

Whoever saith, That by the Sacrifice of the Mass, the most Holy Sacrifice of Christ finished on the Cross is Blasphemed, or that it derogateth from it, Let him be Anathema.

*The two and thirtieth Article of
the Church of England.*

Of the Marriage of Priests.

Bishops, Priests, & Deacons
are not commanded by Gods
Law, either to bow the
Estate of single life, or to abstain
from Marriage : Therefore it is
Lawful for them also, as for
all other Christian Men, to Mar-
ry at their own discretion, as
they shall judge the same to serbe
better to Godliness.

The Presbyterians.

Certainly the forbidding Marriage
to Priests, is an ungodly Tyranny,
not only against Gods Word, but also
against all Equity.

If an impossible Vow be the cer-
tain destruction of the *Soul*, which God
would have to be *Saved*, not lost, it
follows, That we are not to persist
therein ;

*Calv. Inst.
L4. cap. 12.
Sect. 23.*

*Ibid. Cass.
13. Sect. 21.*

therein ; but the Vow of Continency, to those who have not a special Gift, is impossible.

The Papists.

*Conc. Trid.
Sess. 24.
Can. 9.*

Whosoever shall say, That Clerks entered into Holy Orders or Regulars [that is Monks, Friars, and Nuns,] having solemnly professed Chastity, may contract Matrimony, or that being contracted, it is good, any Law Ecclesiastick, or Vow notwithstanding ; or, that all who feel not that they have the Gift of Chastity may (although they have vowed it) Marry, Let him be Anathema.

The three and thirtieth Article of the Church of England.

Of Excommunicated Persons, how they are to be avoided.

That Person which by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and

and Excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by Penitence, and received into the Church by a Judge that hath Authority thereunto.

The Presbyterians.

Church Censures are necessary for the reclaiming and gaining of offending Brethren, for the deterring of others from the like offences, for the purging out of that Leaven, which might infect the whole lump, for vindicating the Honour of Christ, and the Holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and the Seals thereof to be profan'd by notorious and obstinate offenders.

*Ass. Conf.
cap. 30.
Sect. 3, 4.*

For the better obtaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lords Supper

Supper for a season, and by Excommunication from the Church, according to the nature of the Crime, and demerit of the Person.

The Papists

Do not in Terms contradict this Article, but are guilty of many Errors and vile Superstitions about Excommunication. As,

1. *In the form of it, For thus Gratian in the Decrees (Caus. 11. q. 3. cap. 106. debent) reports the manner of it in that Church—Twelve Priests ought to stand round about the Bishop, with lighted Tapers in their hands, which at the end of the Curse, or Excommunication, they ought to throw upon the ground, and tread upon with their Feet, and then a Letter is to be sent throughout the Parishes, with the Names of those Excommunicated, and the Causes of it. Others relate the Ceremony more largely thus, That it is done with three Candles or Tapers, and that they Curse the Parties, Soul and Body to the Devil, and say, Let us quench their*

their Souls in Hell Fire, (*if they be Dead*) as this Candle is put out (*and therewith one of the lights is presently extinguish'd.*) If they be alive, Let us pray, that their Eyes may be put out at this Candle (*and so out goes the Second.*) And that all their Senses may fail them as this Candle loseth its light, (*and so the Third is gone.*) All which is performed with ringing of a Bell, as the Magdeburgenses, Cent. 13. cap. 6. relate, whence arises our Proverb of Cursing With Bell, Book and Candle.

2. In the Causes of it ; gross Sins escape. For their ungodly Law saith,— He that hath not a Wife, but instead of a Wife a Concubine, Let him not be debarred from the Communion: They are the very Words of Gratian, decret. dist. 34. cap. 4. Is qui non habet Uxorem & pro Uxore Concubinam a Communionem non repellatur, and yet they Trifle with this Tremendous Censure in most trivial Cases. The Arch Bishop of Canterbury, in King Henry the 4th's time, laid an Interdict on the Churches of London for not Ringing their Bells when he went through the City ; D' Au-
 I rould,

rout, himself a Jesuite, in his Book Intituled, Flores Exemplorum, Tom. 1. Tit. 63. ex. 9. Licensed by the Provincial of that Order, not 70 years ago, complains thus——We are fallen now (*saith he*) into such times, That if a Person hath but lost his Rakes, or Mattocks, or his Fork, he thinks he cannot find them by any more convenient means, than by the Sentence of Excommunication, viz. upon the Stealers, if they do not Restore them. 'Tis true, the Council of Trent. Sess. 25. cap. 3. inter Decret. Reform. Ordains, That no Excommunications for discovery, as they are called, of lost, or stolen Goods should pass by any other Person than the Bishop himself; and then with great Circumspection. Which shews that such abuses had been commonly practis'd, and that they held the same not unlawful; Provided the Bishop granted the Sentence.

3. In the Subjects,—They extend it to the Dead: Their grand Council of Constance, Curs'd Wickliffe more than forty Years after he was Dead——And D' Auroult, in his Book last cited, Tom. 1.

Tit.

Tit. 62. Ex. 1. gravely gives the Reason of it, Although (saith he) the Dead cannot properly be Excommunicated, or Absolv'd; yet in as much as they are in respect of their Bodies, either in the Bowels of the Earth, or upon it, the Church for terrors sake Excommunicateth and Absolveth some. Nay, they thunder it out against Insects and Inanimate things; For St. Bernerd, they tell us, Excommunicated the Flies that troubled him, when he went about to Consecrate an Oratory at Fusniack, and in the Morning they were all found dead, if you will believe the Life of that Saint, l. 1. cap. 12. Sparrows us'd to foul St. Vincents Church; The Bishop of the Place Excommunicated them, and they never came there more; nay, if any caught a Sparrow and thrust it into the Church, 'twould presently dye, de Tempore Serm. 69. A Priest saying Mass to the Young Men, they would be running out to gather Fruit in an adjoining Orchard, and he Excommunicated it, and it ever after was barren; Promptuar. Serm. dist. Exempl. 41. To conclude, the Devil himself hath not escaped them; A Woman was six years plagued

with an Incubus Devil, soliciting her to naughtiness, she complains to St. Bernard, he Excommunicates the Devil, and Interdicts his Access to her, or any other, St. Antonines Chronicle, part. 2. tit. 17. cap. 5. Sect. 9. — What a graceless Religion is this, to tell such ridiculous lyes, and sport thus with an Institution so full of Terror.

*The four and thirtieth Article of
the Church of England.*

Of the Traditions of the Church.

IT is not necessary, that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the Diversity of Countries, times and Mens manners, so that nothing be ordained against Gods Word. whosoever through his private Judgment willingly and purposely doth openly break the Traditions

ditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approb'd by common Authority, ought to be Rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular and National Church hath Authority to Ordain, Change and Abolish Ceremonies, or Rites of the Church ordained only by Mans Authority, so that all things be done to edifying.

The sense of this Article is explain'd by the Learned and Painful Mr. Rogers in his Comment on his 39 Articles, [*Publisht in King James time, and Attested in the Title-page to have been perused, and by the Lawful Authority of the Church of England allowed to be Publick*] pag. 198. in the Words following.

"Of Ceremonies and Traditions repug-
 "nant to the Word of God, there be two
 "sorts, whereof some are of things meerly
 "Impious and Wicked; such was the Israe-
 "lites Calf, and Nebuchadnezzars Idol,
 "and be the Papistical Images, Reliques,
 "Agnus Dei's, and Crosses, to which they
 "give Divine Adoration; These and
 "such like be all flatly forbidden; Others
 "are of things, by God in his Word, nei-
 "commanded nor forbidden, as of eating
 "and not eating Flesh; of wearing and
 "not wearing some Apparel; of keeping
 "and not keeping some days Holy by ab-
 "stinence from Bodily labour, &c. The
 "which are not to be observed of any Chri-
 "stian, when for sound Doctrine it is
 "delivered, that such Works do either
 "merit Remission of Sins; or be the ac-
 "ceptable Service of God; or do more
 "please than the observation of the Laws
 "prescribed by God himself; or necessari-
 "ly to be done, insomuch as they are
 "damn'd who do them not.

"We must therefore have always in
 "mind, that we are bought with a price,
 "and therefore may not be the Servants of
 "Men; and that no humane Constitu-

"tion in the Church doth bind any Man
 "to break the least Commandement of
 "God.

The Presbyterians.

Use has obtain'd, that those things
 be call'd Humane Traditions, which
 are Establish'd by Men for the Worship
 of God, not grounded on any Warrant
 from his Word; against these it is that
 we contend, and not against Holy and
 Useful Constitutions of the Church,
 which tend to preserve either Disci-
 pline, or Honesty, or Peace.

*Calv. Inst.
 l. 4. cap.
 10. Sect. 1.*

Our Lord has so faithfully compre-
 hended, and so plainly told the whole
 sum of true Righteousness, and all the
 parts of his Worship, that in those
 things he alone is to be heard; but be-
 cause he would not particularly pre-
 scribe every thing that we are to ob-
 serve in external Discipline and Cere-
 monies, (since he foresaw the same
 would depend upon the condition of
 times, nor did judge that one form
 would agree with all Ages) we there-
 fore ought to have recourse to the

*Ibid. Sect.
 30.*

General Rules by him laid down, that by the same, all things, which the necessity of the Church should require, be exacted ; and therefore herein he did not expressly deliver any thing, both because neither are those things necessary to Salvation, and that they may variously be accommodated, according to the manner of Nation and Age, for the edification of the Church, and as the profit of the Church requires: We may as well change and abrogate those that have been used, and institute new ones, though we ought not frequently and on slight Causes recur to Innovation, but what is prejudicial ; what is tending to Edification, Charity will best judge, which if in such Cases we suffer to be Moderatrix, all will be safe.

Calv. ibid. And whatsoever things shall be instituted according to this Rule, it is the Duty of Christian people, with a Conscience still free and without superstition, but yet with a pious and ready inclination to Obedience and Peace, to observe, not to condemn or with supine negligence omit, much less

less ought they with Pride and Obstinacy openly to violate them.

Thus Calvin, whose whole 10 Chapters on this Subject, in the 4th Book of his Institutes, (whence these few sentences are briefly drawn) is well worthy perusal, and I conceive enough to satisfy any unprejudiced Reader, That he intirely agrees with the true sense of the Church of England in this Article.

God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandements of Men, which are in any thing contrary to his Word, or beside it, in matters of Faith and Worship; so that to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true liberty of Conscience; and the requiring of an implicate Faith, and an absolute and blind obedience, is to destroy Liberty of Conscience, and Reason also.

*Ass. Conf.
cap. 20.
Sect. 2, 3, 4.*

They, who upon pretence of Christian Liberty, do practice any Sin, or cherish any Lust, do thereby destroy
the

the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we may serve the Lord without Fear, in Holiness and Righteousness before him, all the days of our Life.

And because the Power which God hath Ordained, and the Liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another: They who, upon pretence of Christian Liberty, shall oppose any Lawful Power, or the Lawful exercise of it, whether it be Civil, or Ecclesiastical, resist the Ordinance of God, and for their publishing such practices as are contrary to the light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation, or to the power of Godliness: or such erroneous Opinions or Practices, as either in their own Nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath Established in the Church, they may lawfully be called to account,
and

and proceeded against by the Censures of the Church, and by the Power of the Civil Magistrate.

The Papists.

If any one shall say, That the received and approved Rites of the Church Catholick may be contemned, or at pleasure omitted by the Ministers without Sin, or that they may by any Pastour of Churches be chang'd into any new ones, Let him be Accursed.

Conc. Trid. Sess. 7. Can. 13.

Now that the Church of Rome prescribes and observes a vast multitude of Rites and Ceremonies (too tedious here to be specified) not only besides, but contrary to Gods Word, and without any real profit to the Church of Christ is notorious, yet *Durandus, Rationale, Liber Ceremoniarum*, and such like Popish Authors, expressly obtrude their Trumpery, as both necessary and unalterable.

*The five and thirtieth Article of
the Church of England.*

Of Homilies.

TH E Second Book of Ho-
milies, the severall Ti-
tles whereof we have
joined under this Article, doth
contain a godly and wholesom
Doctrine, and necessary for these
times, as doth the former Book
of Homilies, which were set forth
in the time of Edward the Sixth,
and therefore we judge to be read
in Churches, by the Ministers,
diligently and distinctly, as they
may be understood by the People.

Of the Names of the Homilies.

Of the right use of the Church.

Against peril of Idolatry, &c.

The Presbyterians

Do generally own the Truth of
these Homilies, nor do utterly disal-
low

low their being read in publick Assemblies, provided it tend not to occasion Sloath and neglect of Gifts, and the Divine assistance in Ministers, nor hinder the greater Edification, which the People might reap by the Word Preached unto them.

The Papists

Do utterly Condemn a very great part of the Doctrine contained in these Homilies, too tedious here to enumerate; But the same will appear to any one that reads them, and is at all acquainted with Popish Tenets.

The six and thirtieth Article of the Church of England.

Of Consecration of Bishops and Ministers.

THE Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth,

Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and ordering : neither hath it any thing that of it self is Superstitious and Ungodly. And therefore whoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the afore-named King Edward, unto this time, or hereafter shall be Consecrated, or Ordered according to the same Rites : we Decree all such to be rightly, lawfully, and orderly Consecrated and Ordered.

The Presbyterians

Do not deny the Ordination of the Church of *England* to be in it self lawful, so as to esteem all those so Ordained not to be lawful Ministers of Christ.

The Papists.

Whoever taketh upon him to Preach, to Administer the Sacraments, &c. and is not ordered by a true Catholick Bishop to be a Curate of Souls, Parson, Bishop, &c. is a Thief and Murderer of Souls, Rhem. Annot. on John 10. 1.

1. "Protestant Ministers and Preachers ^{Reconciler of Religions, p. 50.} have no due mission: For all their mission from the beginning of their Reformation, was either the Inspiration of a Spirit they know not what, or the Commission of a Child, Edward the Sixth, whom they called Supream Head of the Church, and from whose Kingly Power, all Jurisdiction, as well Ecclesiastical as Civil, they affirm'd did flow, (See Fox, Tom. 2. anno. 1546, in King Edward the Sixth) Or the Letters Patents of a Woman, Queen Elizabeth, to whom they were pleas'd to Attribute the like Superiority and Power, See Statut. anno primo Elizab. cap. 1. or the Illicite and Invalid ordination or mission of or by one Story an Apostate Monk, who
Ordained

"Ordained their first Bishops at the
 "Nags-head in Cheapside in Q. Eliz.
 "time. See Christopherus de Sacro
 "Bosco, (if they have any better, let
 "them prove it, in the mean time let
 "them know, we value not a Straw Ma-
 "sons old new Records produc'd in the
 "year 1613, which was a matter of
 "50 years after the thing now mentioned,
 "was Sacrilegiously and Invalidly done,
 "and most disgracefully and shamefully
 "cryed down) but those could not give
 "them any Spiritual Authority, Power,
 "or right to Preach. For according to
 "that received Maxim of the Law, no
 "Man can give more Right, than he
 "himself hath, Cook, l. 1. There-
 "fore, &c.

"2. Moreover a Bishop is to be Or-
 "dained by two or three Bishops, Counc.
 "Apostol. Can. 1. And a Priest and
 "likewise a Deacon, and the rest of the
 "Clergy by a Bishop. Ibid. Can. 2. Conc.
 "Trid. Sess. 23. Can. 7. But this Apo-
 "stolical and needful manner of ordinati-
 "on or mission they never yet had; For
 "they rejected it quite, and brought in
 "an Heretical fashion in its stead, in
 Edward

"Edward the Sixths time. Neither if
 "they were willing; could they have :
 "For, as I said before, their Bishops from
 "the beginning of their Reformation,
 "had no other Ordination, Consecration,
 "or Mission, than the Commission of the
 "King or Queens Pleasure: For the Sa-
 "cilegious, Illicite, and invalid Ordi-
 "nation of or by Story, (which was the
 "first pretended Holy mission of Prote-
 "stants in England, and from whence
 "they hitherto derive their orders) it
 "was not worth a straw, witness the fore-
 "mentioned Canons of the Apostolica
 "Council, &c. And consequently their
 "pretended Holy Orders thence derived
 "are not worth a Pins Head. Therefore
 "they are not true Preachers, what are
 "they then? Forsooth Intruders, Wolves
 "and Murderers, Sons of Belial, false
 "Prophets and Priests of Baal, which is
 "their Heresie, Rebellion and Stubborn-
 "ness against the Church——Thus that
 "railing Rabshekah; but the falsity of all
 "such clamours, was long since demonstra-
 "ted by the Learned Mason, in his Trea-
 "tise of the Ordination of Bishops and Priests
 "in the Church of England.

*The seven and thirtieth Article of
the Church of England.*

Of the Civil Magistrate.

TH E Kings Majestie hath the chief power in this Realm of England, and o-
ther his Dominions, unto
whom the chief Government of
all Estates of this Realm whe-
ther they be Civil or Ecclesiasti-
cal, in all Causes doth appertain,
nor is not nor ought to be Sub-
ject to any forreign Jurisdicti-
on; where we attribute to the
Kings Majestie the chief Go-
vernment, by which Titles
we understand the minds of some
dangerous folks to be offended:
we give not to our Princes the
Ministring of Gods Word, or of
the Sacraments, the which
thing the Injunctions also late-
ly set forth by ^{ELIZ.} our Queen,
do most plainly testifie: But that
only

only Privilege, which we see to have been given always to all Godly Princes in Holy Scriptures, by God himself, that is that they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and Evil doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian Men with Death for heinous and grievous Offences.

It is lawful for Christian Men, at the Commandement of the Magistrate, to wear weapons, and serve in the Wars.

The Presbyterians.

God the Supream Lord and King of all the World, hath Ordained Civil Magistrates to be under him over the People for his own Glory, and the publick

*Ass. Conf.
cap. 23.
Sec. 1. 3
and 4.*

publick good, and to this end hath armed them with the power of the Sword for the defence and encouragement of them that are good, and for the punishment of Evil doers.

The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven, yet he hath Authority, and it is his duty to take order that Unity and Peace be preserv'd in the Church, and that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline prevented, or reformed: and all the Ordinances of God, duly settled, administred and observed: For the better effecting whereof, he hath Power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God.

It is the duty of People to pray for Magistrates, to honour their Persons, to pay them Tribute, and other dues: to obey their Lawful Commands, and to

to be subject to their Authority for Conscience sake : Infidelity, or Indifference in Religion doth not make void the Magistrates Just and Legal Authority, nor free the People from their due Obedience to him : from which Ecclesiastical Persons are not exempted, much less hath the Pope any Power or Jurisdiction over them in their Dominions, or over any of their People ; and least of all to deprive them of their Dominions or Lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever.

“If we look into the Word of God, *Calv. Inst. l. 4. cap. 20. Sect. 24.*
 “it enjoins us not only to be Subject
 “to those Princes who rule Righte- *25, 26, 27,*
 “only, and, as they ought, do dis- *28, 29,*
 “charge their Office towards us, But *30, 31.*
 “also to all those in whom the Su-
 “pream Power is vested, Though
 “they perform nothing less, than that
 “which truly is their Duty : For as
 “God has Establisht Magistracy as a
 “principal gift of his Beneficence for
 “the Commodity of Mankind, and
 “prescribes to Rulers their Duties, fo

" likewise he declares, That *whatsoever*
 " *they are*, they still have their Domi-
 " nion from him, making those who
 " Rule for the publick good, true Ex-
 " amples of his Goodness, and those
 " who exercise their Authority un-
 " justly and wickedly, his Instruments
 " to punish the Iniquities of his Peo-
 " ple; but *both* of them still endowed
 " with that Majesty wherewith he
 " hath armed all Authority; on which
 " score it is, that if the publick Power
 " happen to fall into the hands of a
 " *Wicked Man*, and one that in him-
 " self appears altogether unworthy of
 " Honour, yet we must acknowledge
 " the same Eminent and *Divine Pow-*
 " *er* to reside in him, which the Lord
 " hath conferr'd by his Word on the
 " Ministers of his *Justice*, and the same
 " Reverence and Honour is to be paid
 " him by his Subjects as to outward
 " Obedience, as they ought to pay to
 " the *best of Kings*, *If they were so happy*
 " *as to enjoy him*——And having pro-
 " ved this by several Instances from Ho-
 " ly Writ, especially from that of *Jere-*
 " my 27. He Concludes thus——

" Let

"Let us therefore never entertain
 "such Seditious Thoughts as these;
 "that a King ought to be treated, ac-
 "cording to his Personal Merits or
 "Demerits, or that we need not be
 "obedient Subjects to a King that
 "does not again justly discharge his
 "Office towards us?—Wherefore
 "if by a cruel Prince we are grie-
 "vously afflicted, if by a Covetous
 "or luxurious one we are fleec'd to
 "the Skin and abused, If by a slothful
 "voluptuous one the grand Interests
 "of the publick be neglected; Nay,
 "more, if meerly for Righteousness
 "sake, by an Ungodly Sacrilegious Ty-
 "rant, we are persecuted and slaughter-
 "ed, it ought first to put us in mind
 "of our Sins, which by such scourges
 "of God are undoubtedly punished.
 "In the next place let Humility re-
 "strain our Impatience: And in the
 "last place, Let us consider, that it is
 "not *our part* to Redress these Evils,
 "all that we can do is to implore the
 "help of God, in whose hands are the
 "Hearts of *Kings*, and the Revolutions of
 "Empires.—Thus far *Calvin*—And we

appeal to Envy it self, whether the Doctrine of *Loyalty* and Obedience can be more expressly or fully delivered by any ?

The Papists

Exempt all Clergy-Men from obeying the Laws, or submitting to the Judgments of Temporal Magistrates, or to pay them Tribute. The Canon Law hath utterly exempted them from it, saith Bellarmine, de Cler. cap. 1.

That the Civil Magistrate hath no Cognizance over the Clergy, is Decreed by several Councils, as Conc. Later. 3. cap. 14. and Conc. Later. 2. Can. 15. Because some Lay-Men constrain Ecclesiasticks, yea and Bishops themselves to appear before them, and to stand to their Judgments, Those that henceforth shall presume to do so, we Decree, That they shall be Excommunicated.

Pope Gregory the 7th in a Synod at Rome, made this Decree, We, observing the Decrees of our Holy Predecessors, by our Apostolical Authority, do Absolve these from their Oath, who are bound by their

their Fealty and Oath to persons Excommunicated, and we forbid them by all means, That they yield them Obedience.

The Jurisdiction of the Pope is Universal, even over the whole World, Rhem. Annot. Him upon pain of Damnation all Christians are to obey, Bonif. 8th in Extrav.

The eight and thirtieth Article of the Church of England.

Of Christian Mens Goods which are not Common.

TH E Riches and Goods of Christians are not Common, as touching the Right, Title, and Profession of the same, as certain Anabaptists do falsely boast: Notwithstanding every Man ought of such as he possesseth, liberally to give Alms to the poor according to his Ability.

The

The Presbyterians.

Aff. Conf.
cap. 26.
Seff. 3.

The Communion which Christians have one with another, as Saints, doth not take away or infringe the Title or Propreity, which each Man hath in his Goods and Possessions.

The Papists

Do not deny this Article, yet conceit their Monasticks, who have all things in Common, to be in a State of greater perfection than other Christians.

The ninth and thirtieth Article of the Church of England.
Of a Christian Mans Oath.

As we confesse, That vain and rash swearing is forbidden Christian Men by our Lord Jesus Christ, and James his Apostle: so we Judge that Christian Religion doth not prohibite, but

but that a man may swear, when the Magistrate requireth in a cause of Faith and Charity, so it be done according to the Prophets teaching, in Justice, Judgment and Truth.

The Presbyterians.

A Lawful Oath is a part of Religious Worship, wherein upon just occasion the Person swearing, solemnly calleth God to Witness what he asserteth or promiseth, and to judge him according to the Truth or Falshood of what he sweareth.

Ass. Conf.
22. Self.
1, 2, 3, 4, 7.

The name of God only is that by which Men ought to swear, and therein is to be used with all Holy Fear and Reverence. Therefore to swear vainly and rashly by that glorious and dreadful Name; or by any other thing, is sinful and to be abhorred. Yet as in matters of weight and Moment, an Oath is Warranted by the Word of God under the New Testament, as well as under the Old; so that a Lawful Oath being imposed by
Lawful

Authority, in such matters ought to be taken.

Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an Act, and therein to avouch nothing, but what he is fully perswaded is Truth. Neither may any Man bind himself by Oath to any thing but what is good and Just, and what he believeth so to be, and what he is able and resolved to perform ; yet it is a Sin to refuse an Oath, touching any thing that is Good and Just, being impos'd by lawful Authority.

An Oath is to be taken in the plain and common sense of the Words, without Equivocation and Mental Reservation. It cannot oblige to Sin: but in any thing not sinful, being taken, it binds to performance, although to Mans hurt, nor is it to be violated, though made to Hereticks or Infidels.

No Man may vow to do any thing forbidden in the Word of God ; or what would hinder any Duty therein Commanded, or which is not in his own Power, and for the performance whereof, he hath not promise of Ability

lity from God, in which respects Popish Monastical Vows of perpetual single Life, professed Poverty and Regular Obedience, are so far from being degrees of higher perfection, that they are Superstitious and sinful Snares, in which no Christian may intangle himself.

The Papists

Do not in Terms deny this Article. But First, they maintain, That the Pope hath a Power to dispence with, or Absolve any Man from the Obligation of any lawful Oath. And Secondly, They allow the Doctrine of Equivocation, so that a Man may lawfully take any Oath, provided that by a secret Reservation in his mind, he make, or form to himself a tollerable lawful Sense. Thirdly, They teach that if any Prince become an Heretick, all his Subjects are immediately Absolved from their Oaths of Subjection and Allegiance. Fourthly, They declare That no Faith is to be kept with Hereticks, and this is a Vote even of one of their Councils, to wit, That of Constance,

stance, who on that very score burnt John Hus, though they before had given Letters of safe Conduct, by all which They render all Oaths (the highest Security mortal Creatures are able to give to each other) either insignificant, or but Shares to deceive the Credulous. And in a word, destroy (as much as in them lies) all Faith and Honesty, Confidence and fair dealing amongst Humane Society.

FINIS.

